WINONA ECHOES

1934

ADDRESSES DELIVERED AT THE
WINONA BIBLE CONFERENCE

Geo. Joslin.

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Notable Addresses Delivered at the
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Opening Prayer

By Rev. William Edward Biederwolf, D. D.
Director of the Conference

In mercy, O God, multiply Thy grace unto us.

Help us to come before Thee with a becoming sense of our exceedingly great unworthiness. Forgive the dark past and bless us with something of Thine own magnificient power as we come to grip with the forces of the world and the flesh on the battlefield of the soul.

Make us truly grateful, O God, for all the many gifts of Thy marvelous love, especially for the privilege of serving this present generation, and above all else for Jesus Christ Himself.

We thank Thee for the Winona Lake School of Theology—for its unique place among similar institutions of this land and for its place of influence in the kingdom of God. Bless Thou, O God, its Dean and its Instructors and these who graduate today and all the many who have gone out from its class rooms in other years.

For this great Bible Conference we pray. Forty times it has presented itself before Thee for Thy blessing. Smile upon us again today.

We must not go down from this mount of privilege altogether as we were when we came up. To this end may every preacher and every teacher be truly the mouth-piece of the Living God. May these whom Thou hast called to minister unto us in these days know that these thousand are saying to them, even as those in the days of Thy flesh said unto the Disciples, "Sirs, we would see Jesus."

And Thou, O Christ, as they beheld Thy glory as the Only Begotten of the Father, so give to us in these holy hours that clearness of spiritual vision that shall make very real, indeed, Thy presence here; and as each one of us walks together with his Lord, in and out of these temples and the groves round about may our hearts burn within us.

And Thou, Holy Spirit, breathe upon us and so strengthen us by Thy quickening power that we may be strong to do Thy will and our lives be made to more nearly match the glory of Thine own.

Hear us as unitedly and in real sincerity of heart we make again our profession of faith this morning;

"I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried; He descended into Hades; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church, the communion of saints; the forgiveness of sins; the resurrection of the body and the life everlasting.—Amen.

at Immanuel
My 20th Wedding Anniversary Lesson
6-23-35

Be of Good Cheer

By REV. HERBERT W. BIEBER, D. D.
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These words appear in Matt. 9:2. They are the translation of only one word in Greek. The word, "Tharseo." The word is also translated, "Be of Good Comfort." We want one word in English, since there is only one word in Greek, for the title of our address. If we use the words, "Cheer Up," we have one word too many. The only word I can think of is the word, "Cheerio." This then is the title of our address and we wish to find out what reasons Christ gives for "Cheerio" for the Christian. This word, Tharseo, was used almost exclusively by Jesus. There is only one occasion when some one else used it. In Mark 10:49 we find, "They call the blind man, saying unto him "Cheerio, rise; He calleth thee." It was at Jericho, Jesus of Nazareth was passing by and blind Bartimaeus knew it was now or never and he cried out, "Jesus, Thou Son of David, have mercy on me." Many charged him to hold his peace but he cried the more a great deal. He was in earnest for he believed that Jesus could give him his sight. Jesus called Bartimaeus. He may not have heard him but others did and it was they who said to him, "Cheerio, rise; He calleth thee." He received his sight for his faith made him whole.

There were five occasions on which Jesus used this word "Cheerio." We wish to study these different occasions to find out the reasons born-again ones have to be "Cheerio." Sad born-again ones take only a partial view of life for every born-again one has more in his life to make him glad than he has to make him sad.

We have different temperaments. This was recognized long ago. Galen said there were four classes of men and workers, the sanguine, the choleric, the melancholic, and the phlegmatic. I would have you notice how he linked these temperaments with the body, the blood, the bile, black bile, as he calls it, and phlegm. The sanguine look on the bright side, while the melancholic look on the dark side of things. The choleric are up or down, you never know till you meet them whether they are up or down. The phlegmatic need to be stirred. Does Jesus have "Cheerio" for all

temperaments? Do the experiences of life change often a sanguine temperament into a melancholic one? Can Jesus make a melancholic man or woman sanguinary? This surely is an important study.

I think something else needs to be said. All contradictions meet in Jesus. He was majestic, yet He was simple. He was earnest without being fierce. He was calm but He was not dull. He was mighty in power but He was infinitely tender. He was humble but never cringing. He was dignified but never cold. He was singular but never affected, He was the victim but He also was the victor. But why go on? Pages could be filled. All incongruous elements and contradictions meet in Jesus. He was sad and glad at the same time. The unregenerate world does not understand this. When they are sad, they are sad and when they are glad, they are glad but one who has not been born-again can not be sad and glad at the same time, but a born-again one can.

What is true of Christ, is true of Christians. Christ was not the first Christian. He made it possible for us to be Christians.

Saul of Tarsus became a Christian and his name was changed to Paul. He soon learned this lesson that all contradictions meet in Jesus and therefore contradictions meet in a Christian. So he writes in II Cor. 6:10 "As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

No explanations would make this verse plain to one who has not been born-again and the born-again ones don't need any for they know the truth of the verse, for they are glad and sad at the same time. It is not my purpose to minimize the sad experiences of any life but it is my endeavor to show that you need not live under your circumstances but above them and as a Christian it is not only your privilege but your duty to live above them.

What has life done to you? You have had your experiences. The dreams of your childhood and young manhood and womanhood have been shattered. Losses and bereavements have come. Hopes have been fulfilled and have not given you the satisfaction you had anticipated. You have an aching heart and perhaps a breaking one. You have found life raw with many ugly facts in it. Well, what have the experiences of life done to you? Are you harsh and bitter and resentful? Is your life now stale, and flat, and monotonous and wearisome? Harry Lauder said that the troubles of life would do one of three things, make one sour, drive one to the forgetfulness of rum or draw one to God and he added that he wanted his troubles to draw him to God.

Are you not glad that God in Jesus shared our life and our

death? If He had not, He could pity us but He could not sympathize with us. A married man can pity a widower but only a widower can sympathize with a widower. Since God shared our life He is touched, not angered, with the feeling of our infirmities. The angels may pity us but they can not sympathize with us and if they think we are not living well, if they were clothed in human flesh and lived our life they would find it hard.

What did the experiences of life do to Jesus? He was a man of sorrows but He was not melancholic. He did not mope His way through life. He carried His great sorrows on the flood tide of a greater joy and never began to speak about joy until He was within the shadow of the cross.

What is His desire for us? He has told us plainly. He wishes us to live life courageously and cheerfully. You say, How can I when all these things have befallen me? In Jno. 15:11 He says, "These things have I spoken unto you, that my joy might abide in you, and that your joy might be full." The Lord Jesus Christ had joy in His life and He wants His joy to abide in us and He wants us to be full of joy. Happiness is the same word as "perhaps" and it means by chance. Happiness is fitful. When you think you will have a good time, you miss it, and when you don't expect it, you get it. Blessedness is the same word as blood and our blessedness comes to us by the way of the Cross where His blood was shed for us but the highest word is joy. You have so much in your heart that you cannot contain it. Your heart is not full. It is overflowing into the hearts and lives of others. Six times in the writings of John we are told that it is His desire that we should be full of joy.

Now, let us go to a disciple and see whether he learned this lesson. Let us take a fisherman, Peter. In I Peter 1:8 he writes "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

What does he tell us? He tells us that we believe in the Lord Jesus Christ, whom we see not, but because we believe we are filled with unspeakable joy and the Greek says with glorified joy, joy unspeakable and glorified.

Is that true of you? My sundial says, "My face shows the sunny hours. What can you say of yours?" Our Lord wants us radiant. Are you? Are those born-again ones with whom you come in contact, radiant? Do their faces show it? There must be something wrong some place.

I once stayed in a Buffalo hotel over night in the summer time. As soon as the boy opened the door of my room, I saw

there was no screen in the window. Immediately I asked him, "Are we above the fly line?" He said, "We are." The common experiences of life are shared by all. There is much in life to sadden, and that's all the world has. There is no such thing as being above the fly line for an unbeliever. We wish to find out what we Christians have to make us glad, what we have above the fly line. We are going to learn this by studying the five occasions on which Jesus used the word, Tharseo, Cheerio.

I. The first occasion on which He used the word is recorded in Matt. 9:2. A paralytic was brought to Him, on a bed, by four men, and Jesus seeing their faith, said unto the sick of the palsy: "Son, cheerio: Thy sins be forgiven thee."

Jesus did not speak first of this man's physical disease. Because there is something deeper than that. The deepest thing in man is his relation to God. When that relation is wrong, as it is in the case of the sinner, everything is wrong, even that which seems right and when the relation between God and man is right, everything is right, even that which seems wrong. So the poet can sing,

All that God blesses is good,
And unblest good is ill;
And that is right which seems most wrong
If it is His sweet will.

I don't know that any poet ever sang just that way but I put it together for it is truth. The Bible is a large book but it can be summarized. Jesus did that for us in Matt. 22:37-40. He says all the law and prophets hang on, "Love to God and love to man."

We have communion in the Presbyterian church four times a year. At the close of the communion service I use as a benediction Heb. 13:20-21 "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen."

I quoted these two verses for the sake of only one word and that is "perfect." What do you mean when you use the word perfect? Well, it does not mean that here. I wonder whether it would help if I would give you the Greek word for perfect. It is Katartizo. Let me remove the preposition, Kata. Then we have the word artizo. Now let me transliterate the word, bring it over, letter for letter, into English, and we have the word articulate. A saved sinner is articulated to God. An unsaved sinner is dislocated from God. At my shoulder I have a ball and socket joint.

When the ball is out of the socket, it is dislocated, it is not articulated, and every movement of my arm is painful but when the ball is in the socket, when there is articulation, then every movement of my arm is easy and joyful and painless. Don't you see that sin is the deepest problem to be solved? Other religions outside of Christianity can not solve it. We have a God who became man and died for our sins on the cross and when we accept the Lord Jesus Christ as our Saviour then the obstacle, our sins, between a holy God and us has been removed and we are articulated. Now, is it necessary to quote Isa. 38:17, Isa. 44:22, Isa. 43:25; Micah 7:19; Jer. 31:34; Ps. 103:12; Heb. 8:12; Heb. 10:17? What do all these texts say? That all our sins are forgiven and forgotten. The only time God ever asks us to reason with Him in all the Bible, is concerning our sins. Isa. 1:18 "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

You have much in your life to make you sad but you are articulated to God. Only a few more days or years, and you are going to be with Him in glory. Is not this something to make you glad, and does not this help to counteract that which makes you sad?

II. The second occasion on which Jesus used "Cheerio," is in this same chapter, Matt. 9:22, "Daughter, cheerio, thy faith hath made thee whole." The American Revised Version has in the margin, "hath saved thee."

A woman which was diseased with an issue of blood twelve years and tried the doctors without a cure but rather she became worse, came behind Jesus and touched the hem of His garment: for she said within herself, "If I may but touch his garment, I shall be whole."

Jesus knew her thoughts and no one but God knows our thoughts and therefore Jesus is God. He turned him about and when He saw her He said the words, "Cheerio, thy faith hath saved thee." She received not only healing of body but also healing of soul. She received salvation. That is a word with great content. Who can explain what we have been saved from and what we have been saved to? We are not going to hell, to reap the eternal consequences of our sins but we are going to heaven. We have been saved from the penalty of our sins by His death upon the cross. We are saved from the power of sin by His indwelling Holy Spirit. We shall be saved from the presence of sin when He comes for us or when we enter into the glory. A place is preparing now for us in the Father's house because salvation is ours.

We like wealth, prosperity, popularity. We dislike trials, pains, disappointments, bereavements but we know our sadnesses. II Chron. 6:29 "Every one shall know his own sore and his own grief." I Kings 12:24 "This thing is from me."

Does not the fact of our salvation counteract our sadnesses? Watch Jesus weave a cord of five strands for our "Cheerio." The first strand is that our sins are forgiven, we are articulated to God. The second is that salvation, with its marvelous contents is ours.

III. The third occasion on which Jesus used this word "Cheerio," is found in Matt. 14:27, "Cheerio, it is I: Be not afraid." The scene is familiar. The disciples, all seasoned seamen, are in a boat on the sea of Galilee and a storm is raging. Jesus is on a mountain praying, He comes to them during the fourth watch, between three and six o'clock in the morning. He is walking on the water. The disciples think it is in an apparition. The Greek word is phantasm. They are afraid and He says, "Cheerio, it is I, be not afraid."

Troubles and sorrows and griefs will come. God had one Son without sin but He never had a Son without suffering. The birth right of a born-again one is suffering. The great classic in God's word on child training is Heb. 12, there we read "Whom the Lord loveth He child-traineth." The words disciple and discipline are the same words. Every disciple is disciplined. All discipline is corrective or educative, God trains His children, he never makes mistakes in training them. He never gives the wrong medicine. Earthly parents may make mistakes in the training of their children but He never does. If it requires a thousand tears to accomplish His purpose in us, be assured we shall have the thousand tears. If He can accomplish His purpose with nine hundred and ninety-nine tears, be assured we shall never receive the thousandth tear. He is too good to be unkind. He is too wise to make a mistake. He is our companion in sorrow. In all our afflictions He is afflicted. When Saul of Tarsus persecuted the Christians the Lord from heaven said, "Why persecutest thou me?" You can't touch a Christian without touching the Christian's Christ. You can't hurt a member of the body without feeling it in the head. When you touch a member of the body of Christ, you touch Christ who is the head of the body.

Life is a furnace. To the born-again ones the fire only burns off the thongs that bind hands and feet and some day when furnace days are over, not even the smell of fire will be on the born-again ones.

Shadrach, Meshach and Abednego were true to their God. Nebuchadnezzar had them thrown into the burning fiery furnace. Read the story in Daniel the third chapter. He had them bound hands and feet before they were thrown in. They were lying on the fire. Soon the fire burned the thongs off their hands and feet and they stood upright and walked about in the furnace. Nebuchadnezzar looked into the furnace and said, "Lo, I see four men loose, walking in the midst of the fire and they have no hurt; and the form of the fourth is like the Son of God.

You would always like to have a blue sky and no clouds nor storms. You can't have it here but as a born-again one you are not alone. He is with you. Ps. 23:4 "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." Isa. 43:2 "When thou passest through the waters, I will be with thee." A Christian is not an orphan. His Heavenly Father is with him. He knows and He cares.

How the cable grows! How strong the strands! Sins all gone, one strand, salvation ours, another, and now, our God our companion in the storms of life.

IV. The fourth occasion on which Jesus used the word Tharseo is found in Jno. 16:33 "Cheerio, I have overcome the world." We must call attention to one word, the word world translates four Greek words, one means earth, one the inhabited world, one a period of time and one, Kosmos, the ordered universe. Our present civilization is founded upon force, greed, selfishness, and ambition and sinful pleasure. Jas. 4:4 says "Ye adulterers and adulteresses, know ye not that the friendship of the world (Kosmos) is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." In the Bible the word adultery is frequently used in a spiritual sense and means giving that allegiance and devotion to another that we ought to give to God.

What benefit is it to me that Christ has overcome the world? I must overcome my enemies, the world, the flesh, and the devil. Christ died for us on the cross and removed the penalty of our sins. But He also purchased the Holy Spirit on Calvary. There would have been no Pentecost, had there been no Calvary. The Gospel consists of two parts. The work of the cross *for* me and the work of the Holy Spirit *in* me. His work in me is to make me like Christ, to change me from a selfish into an unselfish man, from a proud man to a humble one.

His Spirit in us is the power that overcomes. We could not overcome in our own strength. Christians are overcomers through the indwelling Holy Spirit. We are told in Rev. 3:21, "To him that

overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne," and again in Rev. 21:7 we read "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." You see while the ones who have not been born-again are overcome by the world, the flesh, and the devil, we born-again ones overcome them through strength and power given to us by the Holy Spirit.

The cable has one more strand. Surely we born-again ones have something above the flyline to counteract what is below the flyline. The last strand is found in Acts 23:11.

V. "And the night following the Lord stood by him, and said, Cheerio, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

There was a dissension in the council at Jerusalem between the Sadducees and the Pharisees. Paul appeared before the council. The chief captain was afraid that Paul might be "pulled in pieces of them." When he saw that Paul's life was in danger, he brought him into the castle for the night. It was on this night that Paul heard the cheerio of Christ. But now consider Christ. He has been crucified, buried, rose from the dead, ascended to heaven and is now seated on the Father's throne. What does He say to Paul? That he would get to Rome to witness for the Lord Jesus Christ. What does He teach us? We are immortal till our work is done. We are in His hands for His pleasure. Nothing can come into our lives that He does not send or permit to come into them. Nothing can be taken away from us that He does not take away or permit to be taken away. We are living charmed lives. The stars in their courses fight for us because we belong to Him. The stones of the field are in league with us because we are in league with Him. No dog can bark at us without His permission. Do you believe this? Then He could change your circumstances over night.

Does the Lord Jesus not weave a strong cable for us with His five cheerios, our sins forgiven, salvation ours, our companion in the storms of life.' His Holy Spirit dwelling in us, and charmed lives, lives in His control?

It's just too bad that we born-again ones are sad when we might be glad. We have much below the fly line to make us sad but we have more above the fly line to make us glad. What is below the fly line is temporal. What is above the fly line is eternal. If you as a born-again one are sad, you are taking a partial view of life. You do not know what you have in Christ. He was sad but He was also glad. He carried His great sorrows on the floodtide of a greater joy. Why don't you? Cheerio.

See notes in 1933 Pad with Red Label on Front

O Ye of Little Faith

By REV. HERBERT W. BIEBER, D. D.

These words are found in Matt. 6:30. In the Greek text there are not five words, as in English, but only one word. The word is "oligopistoi." This word was never used by anyone but Jesus. It surely must be worth while to study a word that in the Bible was never uttered by anyone but Jesus. The word appears five times. The same occasion is recorded by Matthew and Luke. In Luke 12:28 we read, "If then God so clothe the grass, which is today in the field and tomorrow is cast into the oven; how much more will he clothe you, oligopistoi?"

The Lord Jesus then used the word on four different occasions and all of these occasions are recorded by Matthew. The first recorded occasion on which He used the word is recorded in Matt. 6:25-34.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink, or Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

Only one thing need be said about this passage, "Take no thought" does not mean now what it meant in 1611 when the Authorized Version of the New Testament appeared. "Don't worry" expresses the meaning today of "Take no thought." Here then Jesus rebukes worry and He says that the Christians who worry are "oligopistoi" Christians, Christians of little faith. Of course, the Gentiles worry. The word Gentiles is the same as heathen. The heathen worry but they have no God as their Heavenly Father.

Why does Jesus rebuke worry? He rebukes worry because no one who worries can be happy, and Jesus wants us to be full of joy, not only in heaven, but here on earth.

It is not necessary to define worry for all know what it is. Worry has a cure. It does have an antidote. The cure for worry is trust in a Heavenly Father's love and care. When we trust our Heavenly Father, we do not worry and when we worry, we do not trust. When trust comes in the front door, worry goes out the back door, and when worry comes in the front door, trust goes out the back door. Trust and worry do not, and can not, dwell in the same heart at the same time.

The Bible tells us of a coming millennium when the human race will be happy for the kingdom will be one of righteousness and therefore one of peace and therefore one of joy in the Holy Spirit. But folks won't worry then for then they would not be joyful. God can not make a worrying human race joyful neither can He make a worrying individual joyful. No one is joyful who worries and God's desire for you is that you be joyful.

The Holy Spirit in I Peter 5:7 bids us, "Casting all your anxiety upon him; for he careth for you." If you and I cast all our care, all our worries, all our anxieties upon Him, how many would we have left? I saw a sign the other day, "Let us do your worrying for you, it's our business." God would have us free from worry and anxiety. Let us take a text from the Old Testament as we have done from the New, for the God of the Old Testament is the same as the God of the New and men are the same now, as they were then, with the same desires and the same fears. In Psalm 55:22 we are invited to, "Cast thy burden upon the Lord, and He shall sustain thee." The Hebrew word for burden is, "That which He hath given thee" and that is a gift. The margin of the American Revised Version will tell you that. Here we are told on Divine authority that our burdens are God's gifts. Do you believe that your burdens are gifts to you from your Heavenly

Father? Have you not often thought, if you have not said it, how could my life be as it is, if a kind Heavenly Father controlled it? Every born-again one has a birthright and that is suffering. God had one Son without sin but He never had one without suffering. Only here can we suffer for when we leave these earthly scenes we enter into glory. Now we are invited to cast our burdens upon the Lord and you tell me that yours are so heavy that you can not cast them. The Holy Spirit knew that, so He used a Hebrew word which means to roll as though you carried your burden on your shoulder and all you have to do is to bend a trifle and your burden will roll off, on to the shoulder of the Lord. That's the picture but He does not promise to take your burden away for it is His gift and He had a purpose in view when He gave it and that burden must do its work and accomplish His purpose. God is training His sons and daughters. He is too good to be unkind and too wise to make mistakes. Do you really believe Rom. 8:28 "and we know that all things work together for good to them that love God, to them who are the called according to his purpose?" Not, "Do you understand it?" but "Do you believe it?" You are a born-again one, therefore your life is under the superintendence of your Heavenly Father. There are only two solutions to life, "Fate" or "Father." Do you notice that these two words have the same letters, only one has two letters more than the other, but what a difference whether you believe that you are a football kicked about by chance or whether you believe that you are in your Heavenly Father's hand for His pleasure?

Why does Jesus speak in this passage about the Gentiles, the heathen? Godless, worldly people worry. Why? Because they must take care of themselves. They have no one to take care of them. They have no Heavenly Father who is able and willing to care for them. But we Christians are not in that condition. We have heard the story of God's redeeming grace and love. We have heard and read the beautiful and marvelous story of Jesus. We have heard the story of His death where He paid our debts. We have not only the facts of His life but God has given us the proper ideas associated with these facts. He paid our debts on Calvary. The empty sepulchre is the receipt that all our debts have been paid. Now we rest our destiny upon the finished and accepted work of the Lord Jesus Christ and the Bible tells us that when we do that we are born of God. If we are born of God, then He has become our Heavenly Father. We are His children and He is our Father. There are obligations resting upon children. They ought to recognize their dependence and they ought to be obedient. But there are obligations resting upon a Father, earthly or heavenly. A father takes care of his children, protects them,

guides them, makes full provision for them. Do you believe that your Heavenly Father is able and willing to take care of you? Has He been a good Father to you? He says that all spiritual blessings are yours now because you are in Christ Jesus. He says He will supply all your need. All temporal things shall be added unto you. A Christian has a Heavenly Father who takes care of him. One who is not a Christian must take care of himself. One can understand why a heathen would and should worry but it is hard to understand why any one should worry who has the all-powerful God to take care of him. It must grieve the Father's heart to have His children worry. How would you parents feel if you knew that your children were worrying about food, clothing, and shelter? Would it not grieve you? Parents are obligated to provide these things for their children.

Do you worry? Would you reply by saying that all worry, Christians as well as Gentiles. Are you so pessimistic as to believe that God has no children who trust Him so completely that they do not worry? They know the Lord will provide, for their pathway through life has been strewn by "Ebenezers, hitherto has the Lord helped us," and they have such confidence in Him that they worry, neither in the present nor for the future. Is it not a desirable life to live, a life of trust without worry? Then your life would be as carefree as it was when you were a small boy or a small girl in your father's house. Those were happy days, were they not?

How can Christians progress from "oligopistoi" to "megaleiopistoi" Christians? Jesus never used the word "megaleiopistoi." O ye of great faith. Jesus does not say that we are not Christians if we worry, He says that we have little faith and that if we had great faith we would not worry. How can we get great faith? In only one way, by living with God. When we live with people and get to know them better, sometimes we think less of them. We have familiar sayings, "Familiarity breeds contempt" and "A man is no hero to his servant." Such results do not follow when you live with God. He bears cultivation. The more you live with Him the more you think of Him. What we all need is II Tim. 2:15, Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. We need to study our Bibles to become better acquainted with our Heavenly Father, then our faith will grow and our trust will become greater until the day comes when worry disappears because we are trustful.

Jesus rebukes worry because He wishes you to be full of joy and no one can be happy when he worries.

II. The second occasion on which Jesus used the word "oligopistoi" is found in Matt. 8:23-27.

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him,* and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Here we see Jesus and His disciples in a ship. A great tempest arises and the ship is covered with waves. Jesus must have been tired and a good sleeper for He slept through it all. The disciples awaken Him and say, "Lord, save us: we perish." Now notice that He lets the storm roar on, while He first addresses the disciples saying, "Why are ye fearful, 'oligopistoi'?" Then after He had rebuked His disciples, then He rebuked the winds and the sea, and there was a great calm.

Here Jesus rebukes fear as He had rebuked worry before. The reason He rebukes fear is because He desires us to be full of joy and no man who fears can be happy. Again fear cannot be present during the millennium for folks will be happy then and God Almighty can not make a race happy that is fearful, neither can He make an individual happy that is full of fear. The psychologists have counted human fears and they say there are five thousand. Fear means that there is some harm looming on the horizon or in the future and we wish to get rid of it.

Fear is characteristic of the ungodly and the Gentiles and they have cause to fear. God must punish sin and He has declared that all have sinned and come short of His glory. He has told us that the wages of sin is death and that the soul that sinneth, it shall die. Every one knows that sometime, somewhere, he must answer for the sins done in the body.

Then why should Christians not fear? Are they not sinners as the rest? Yea, verily, but they have had some one do something for them and what He did removes all fears. He died on Calvary for our sins. Through that death He has reconciled us to God and now we are no longer enemies but friends. We are told that God has cast all our sins behind His back, blotted them out as a cloud, has removed them from us as far as the east is from the west, has cast them into the depths of the sea. We are

told that the blood of Jesus, God's Son, cleanseth us from all sin. Then we have had the fear concerning our sins removed.

Every one dreads meeting a holy and just God because He knows he is a transgressor but God tells us that Christians will never be judged for their sins because Christ settled that question. We are told that against us there is no charge and then there could be no condemnation. In Rom. 8:1 we are told that there is no condemnation to them that are in Christ Jesus. In Jno. 5:24 we are told that now we are the possessors of eternal life. God's uncreated life, that we shall not come into judgment but are already passed out of death into life. In Jno. 3:18 we are told that he that believeth on Him is not judged.

People are afraid to die but the Christian need not fear to die for he dies no penal death. The unsaved sinner dies a penal death. It's the sentence of the Judge upon the sinner. The sting of death is sin but Christ has removed that sting by dying for us. A Christian dies a stingless death and will never go through the valley of death but only through the valley of the shadow of death and shadows never did hurt any one and therefore they need not be feared. All through the Bible beginning at Gen. 15:1 God says to His children, "Fear not, I am thy shield," and yet Christians are afraid. Yes, but they are oligopistoi Christians. If only they could get more faith their fears would disappear. But how can one get more faith? By prayer? No. By the studying of the Bible. You must live with God and find out what He has done for you through Christ. What He has made Christ to be for us and what He has made us to be in Christ. Fear is irrational where Christ is. That boat with the sleeping Jesus could not sink. He was in His Father's care and He must not die before He had accomplished what He came into the world to do. He was immortal till His work was done.

Is it not desirable to live without fear? A man who fears is not happy. Jesus wants you to be happy and because fear makes you unhappy, He rebukes fear. Do you believe that there are people of so great faith that they are not afraid to live, not afraid to die and they do not fear what comes after death?

Judging from the past and the present, do you have any reason to hope that before you die you will get to know your Heavenly Father so well, that worry and fear will be banished from your life? Are you a Bible student? Do you know God better now than you did five years ago? Does the unbelief of the present day disturb you or are you grounded and rooted so that you are following on to know the Lord more fully?

III. The next occasion on which Jesus used this word "oligopistoi" is found in Matt. 14:23-33.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Here the disciples are on the sea again. Jesus is on the mountain praying. Again there is a storm. Jesus delays His coming until the fourth watch of the night, between three and six o'clock in the morning. Jesus walks on the water. When they see Him, they think it is an apparition, a phantasm, and they are afraid. He tells them not to be afraid. You might say that Jesus teaches us here what He taught us in Matthew 8 but oligopistoi is not used here with fear. Peter bids that he may walk on the water too, going to Jesus. This was not the request of faith. Jesus tells him to come. Now notice that Peter did walk on the water while his eyes were on Jesus but when he took them off Jesus and saw the wind boisterous, he was afraid, and beginning to sink—mind you he was an experienced swimmer, he cried, "Lord, save me." He only began to sink. Jesus would not let him sink. Immediately Jesus stretched forth His hand, and caught him and said unto him, "Oligopiste" wherefore did'st thou doubt?"

Notice the word is not now oligopistoi but Oligopiste. This word is a proper noun in Greek and begins with a capital "O." Did you ever know all the names of this man? You are familiar

with his name of Peter and Simon and Cephas but did you ever know this name for this man, Oligopiste, O thou of little faith? Would that name suit you?

What does Jesus rebuke here? Doubt. Can we not learn much about doubt here? Peter did not sink but walked on the sea while His eyes were on Jesus. When he looked at the waves he began to sink. When your eye is off Jesus you can be occupied with other objects. What is doubt, getting our definition from this scene? Doubt means to waver. Doubt means to turn irresolutely in two directions. To be free from doubt one must be wholly occupied with Jesus for He is the light of the world and he that followeth Him shall not walk in the darkness but shall have the light of life. Do you want a solution to life's problems? Ask Jesus. Do you want to live free from doubt? Live with Jesus. Study your Bible, the Jesus Book. The Old Testament is the preparation for Jesus, the four Gospels are the manifestation of Jesus. The acts of the apostles is the propagation of Jesus. The twenty-one epistles are the interpretation of Jesus. The Book of the Revelation is the consummation of all things by Jesus. The world is filled with doubts. Yes, but Christians doubt too, but only oligopistoi Christians. Would you not like to be a Christian of great faith? Then you would not doubt. There is only one way to dissolve your doubts and that is to live with God through His Book.

Jesus rebukes doubt because doubt spoils life. He wants you to be happy and you cannot be happy so long as you doubt. Do you think judging from what you are now that you will ever reach the place when you will not doubt? I wish for you that you may learn to live before you die and if you are living a worrying, fearful, doubting Christian life, you are not living a happy Christian life for God cannot make a worrying, fearful, doubting Christian happy. Apply II Tim. 2:15 to your life and do not read but study God's word.

IV. The last occasion on which Jesus used the word oligopistoi is found in Matt. 16:6-12.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Here Jesus rebukes reasoning. He says, "oligopistoi, why reason ye among yourselves?" God has endowed man highly and he has learned so much that we have our "encyclopaedias." Paul always went first to the synagogues on his missionary journeys. Acts closes in Acts 28:29 "The Jews departed, having great reasoning among themselves." There is one time and place that call for no reasoning. When God speaks we ought to believe Him and not reason about what He has said. We ought to be like Mary of Bethany, sitting at the feet of Jesus, having chosen the one thing needful, waiting silently for every word falling from those gracious lips.

Life has its mysteries and its problems but they cannot be solved by reasoning. God alone has given us a solution of our problems.

What reasoning in the world today: What reasonings among oligopistoi Christians! Megaleiopistoi Christians do not reason. They listen to God and believe Him.

Why should Jesus rebuke reasoning? Because reasoning Christians are not happy and Jesus wishes us to be happy here and now. Are you casting down your reasonings and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ?

How can you stop reasoning? Only one way. Apply II Tim. 2:15 to your own case. Study the Word of God.

The Golden Age will come on this earth for mankind for the mouth of the Lord of hosts hath spoken this and the zeal of the Lord of hosts will perform this but the redeemed race will then not worry, nor fear, nor doubt, nor reason, for God Almighty can not make a race happy that worries, fears, doubts, and reasons.

Why did Jesus pick out worry, fear, doubt, and reasoning? Well, they do spoil life, don't they? They do, and they are all linked together. They form a vicious circle. Turn them around. Reasoning leads to doubts, and doubts bring fears, and fears bring worries.

Jesus wants you to be happy, not only in heaven but here. Are you happy? If you are, then you are living without worry,

without fear, without doubts, without reasonings. You are to be envied. You must have great faith and you are living days of heaven on earth. You are a megaleiopistoc Christian. Am I writing to Christians who do worry, who have their fears, who are full of doubts, and who can make it lively for the teacher of the Bible class on account of reasonings? Do you realize that you are oligopistoi Christians? Is there any hope for you? Of course, you will go to heaven when you die if the cross is your only hope but you are not living heavenly lives on earth and you are not happy.

There is hope for you, but it lies in only one direction and that is II Tim. 2:15. You must live with God, you must study the Bible and grow in the knowledge of your God. You must get out of the oligopistoi class into the megaleiopistoi class. Do you think you ever will, judging by the progress or lack of it, you have made since you became a Christian?

I have a sincere wish in my heart for you and that is that you may learn to live before you die and satisfying life is to know your God so well that you live a life without worry, without fears, without doubts, without reasonings. May this life be yours!

In His Place—Ezekiel

"I Sat Where They Sat"
Ezekiel 3:15

By REV. CLOVIS G. CHAPPELL, D. D.
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I.

God has called Ezekiel to be a prophet. He is to hear God's message and warn men from Him. His congregation is made up of a company of exiles. They are the fragments of a shattered nation. They are the remnants of broken homes. They are people who have suffered. They have seen the fading of great hopes. They have witnessed the blight of bright promises. They have lost their possessions. Many have lost their loved ones. Some have lost their God. Ezekiel was sent, therefore, to a congregation acquainted with grief, to a people whose eyes were blinded with tears.

For this difficult task the prophet needed a special preparation. He needed a peculiar training. To what school did God send him? To what seminary did he go to obtain his education for this high and trying task? He was not sent into retirement. The school of solitude is often good and helpful. But it was not the school in which Ezekiel was prepared for his task. He went and sat down among the people to whom he was to minister. "I sat where they sat." He looked out upon the world through their eyes. He bled through their wounds. He wept in their tears.

II.

A like preparation is needed by ourselves.

1. We need it in our international relationships. How different our history would have been if we had learned this long ago! Had we done so, the supreme tragedies of human history would have been averted. Had we done so, our rivers would not have so often run red with blood. Our continents would not have again and again been billowed by graves. Had we done so, the flower of our youth would not have been offered upon the altar of sacrifice. Had we done so, we should not have squandered treasure untold to gain nothing in return except broken homes and broken

hearts, and blasted ideals. What a difference it would make in tomorrow if each nation should learn to put itself in the other nation's place! Then truly we would beat our swords into plowshares and our spears into pruning hooks and learn war no more.

2. What a revolution this would work in our industrial relationships! Suppose capital should put itself in the place of labor and labor put itself in the place of capital. Suppose the employer should sit in the seat of the employee and the employee in the seat of the employer. Then there would be a rivalry in serving and not in being served. Then there would be competition in helpfulness and not in being helped. Then there would be a struggle in the high task of giving and not simply in the mean task of getting.

3. Then how helpful this would be in our relationships one with another. How looks the world from the windows of the sick room? How does it look to him whose every breath is a breath of pain? How does it look to him who knows he will never be well again? How does it look to the one who is imprisoned by disease and who knows he will never go out from the narrow precincts of the sick room until he passes out to the yet narrower house in the cemetery? How, I wonder does life look to the hopeless sufferer, to him whose every day is spent in Gethsemane? We who are strong and well need sometime to put ourselves in the place of the sick.

We who are older need to sit in the seat of the youth. How does it seem to be young—

> "To feel the wild pulsations
> That we felt before the strife,
> When we heard our days before us
> And the tummult of our life?"

How seems it to be young? What is the thrill of its intoxicating madness? What is the ecstasy of climbing Fool's Hill? Some of us older ones have forgotten. Therefore, we are out of sympathy and out of touch with the youth of our homes and of our church. We need to sit in the place of the growing boy. We need to take the seat of that young girl,—

> "Standing with reluctant feet
> Where the brook and river meet
> Womanhood and childhood fleet."

Then youth, if possible, needs to sit in the seat of the aged. How seems it to be old? How does life look when the elasticity has gone out of the step and the last feather of the raven's wing has fallen from the hair? Maybe you who are old can remember something of the wild beating of your heart when for the first

time you put on your armor for the fight. Maybe you can remember the thrill of hearing the sound of the conflict from beyond the hills when you were making your first stab at life. Maybe you can recall the wild beauty of the landscape seen through the sparkling eyes of youth. But how looks it through the eyes of old age? How looks it to him who has wept over many a grief and many a grave? How looks it to the man who is not buckling on his armor, but is putting it off from a body that has had many a thrust and bears many a scar? How looks the world through aged eyes? Oh, we do not know, many of us. If we did we might be kinder to these aged bodies that are about us.

The man of opportunity needs to sit in the seat of the unprivileged. The intellectually trained needs to look through the cobwebbed, smoke-begrimed, dirt-darkened windows of the ignorant. You sit quite comfortably among the cultured and refined. How fares it with you when you are called to sit among the crude and the unschooled? I saw a thoughtless young man of polish inflict a sore wound upon an unlettered man the other day. And the man so wounded was old enough to be his grandfather. This young man did not mean to be cruel. He simply did not have heart enough and imagination enough to put himself in the other man's place.

We need to sit in the place of those who are socially unprivileged. I believe we sorely need at times to put ourselves in the place of the black man that is among us. He has not had our opportunities. He is fresh from the night of barbarism. It is a Christian rule that to whom little is given, of him shall little be required. But we require more of this unprivileged man than we do of the privileged. We punish his crimes with a severity with which we do not punish the crimes of him who has had a far better opportunity. And it is my firm conviction that the frown of the Christ, who ever took the part of the weak, is utterly against such conduct.

Then it would help to try to get a glimpse of the world through the eyes of the outcast. What is the outlook of the prodigal? How does life look to the man who is amidst the stench and the filth and the black hopelessness of the swine pen? How looks life to him who has squandered his birthright, who has disinherited himself? How does he feel who has become a moral bankrupt? What is the outlook of him who not only despises himself, but knows himself to be despised by others? How does it feel to be weighed with the damning conviction,—"No man cares for my soul"?

Do you, sweet and pure and protected mothers and daughters,

have any conception of how life looks to her who has thrown herself away? What does the world look like seen through the bloodshot and tear-dimmed eyes of her who is but a soiled rag of womanhood? What is the feeling of her who has nothing better to say for herself than—

> "Once I was pure as the snow, but I fell,
> Fell like the snow, but from heaven to hell,
> Fell to be trampled as filfth of the street,
> Fell to be scoffed at, spit on and beat.
> Pleading, cursing, begging to die,
> Selling my soul to whoever would buy,
> Dealing in sin for a morsel of bread,
> Hating the living and fearing the dead.
> My God! can it be I have fallen so low?
> And yet I was once like the beautiful snow."

4. If we in the home should learn to put ourselves in another's place, what a benediction this would bring to our domestic life! If the husband, for instance, would sometimes sit where his wife sits. If he would get her viewpoint, if he could realize the thousand petty worries and annoyances of home-keeping and child nurture! If he could only realize how she misses the little nameless acts of courtesy and of love by which he won her! If he could only see how hungry she is for those small attentions—the bouquets of flowers, the box of candy—these numerous little niceties that made her his in the bright morning of their love. If he could only know the bleak tragedy of the night that he brings when he finds more pleasure anywhere else than he finds in his own home! How the husband needs to sit where his wife sits!

Then the wife needs to sit where the husband sits. She needs to see the world through his eyes. If she might sit sometimes through the irritating grind of a day at the office! If she might realize his business worries, his constant battle to keep the wolf from the door! Yes, and if she could also realize his hunger for attention, for a little petting now and then. If she could only sit where this big overgrown baby sits! If these two, the husband and the wife, could only put themselves each in the other's place, how many heartaches would be avoided! How many abodes of domestic tragedy would be changed into homes of happiness and peace!

Then we who are parents need to sit where our children sit. We cannot be as patient and understanding as we should be without this. We need as fathers to realize that we were not always staid and settled and perfect, as no doubt we are today. We need to recall that there was a time when we knew everything just as

our growing sons do. We need to remember that once we liked loud suits and ties that spoke for themselves just the same as our boys. And mothers need to remember that they sometimes giggled and flirted, even as do their daughters.

Then, what is far harder, we sons and daughters need, if possible, to put ourselves in the place of father and mother. It is not easy for us to do this. But many a broken heart and many a bitter tear would be saved if we only would. If we could only realize how we hold the happiness of father and mother in our keeping! How we might gladden them if we only would! And what capacity we have to shame them, disappoint them, to wet their faces with hot tears! I have seen enough joy and pride in the faces of a father and mother whose lad had made good to raise the temperature of heaven. Then I have seen enough bitterness and disappointment and heartache to change a heaven into hell. Try to think sometimes how you would like for your own boy to behave toward you, and you will be more kind to those who love you best and whose every thought is for your highest happiness and usefulness.

III.

What would be the good of our thus putting ourselves in another's place?

1. Such sympathy would lead to a larger knowledge. We never really know people until we are able so to enter into sympathy with them as to sit where they sit and to look on the world through their eyes. We cannot know them truly without this. We can know the profile of their faces. We can know the tones of their voices. But we cannot know the real man. It is only by thus entering into sympathy with another that we can come to know him as he really is.

2. Not only would such sympathy lead to a larger knowledge, but the knowledge thus acquired would lead to a large love. To know folks is to love them. Now I know on the spur of the moment that you are ready to differ from me. In your mind you are saying, "The reason I do not like John Smith is because I know him so well." No, you are mistaken. The reason you do not like him is because you know him so little. If you knew him well, knew the real heart of him, you would doubtless love him well.

In proof, let me ask you this question: "Who are the people that you like the least? They are the people you do not know. There still exists some bit of prejudice between the North and the South. But where is this prejudice strongest? Not on the border where the Northerner and the Southerner are brought into constant contact. It is strongest among those who know nothing

about each other. It is easy for a man who lives in Georgia to hate a man who lives in Boston. And it is easy for a man who lives in Boston to have a perfect contempt for the man who lives in Georgia. Their contempt is born of their ignorance. "I hate him," said Charles Lamb of a certain individual. "Why," was the reply, "I did not think you even knew him." "I don't," was the answer. "That is the reason I hate him."

On the other hand, who are the folks that you love the best? Answer: They are the folks that you know the best. I remember a time when I did not care a thing for my wife. You know when that was? It was when I did not know her. When I got acquainted with her that made all the difference in the world. The folks that we know are the folks that we love. We do not fall in love with pictures. We fall in love with those who by fellowship reveal to us their real selves. And when we really know them, love becomes natural.

If you want further proof, I point to Jesus Christ. He knew men as no other ever did. He knew them to the uttermost. Others saw Simon Peter's blunders: They heard his oaths; they looked upon his cowardice, and, seeing only the outside, they thought little of him. Jesus saw not only his blunders, heard not only his oaths, He looked upon his heart. He saw his defeat. He also saw his hard, pathetic fight before he went down. He heard his oaths of denial. He also heard his sobs because of his denial. And knowing Peter fully, He loved him freely.

3. Then the outcome of this fuller love born of a deeper knowledge is a larger helpfulness. Love is always eager to help. It will do the big thing if it can. If it cannot, it will do the little thing. It will give a fortune if it has it within its power. If not, it will dare cast in two mites. But serve it will, and help it will somehow, in some way. For the passion of love is not getting, but giving. It is not leaning, it is lifting.

IV.

Now this big question: How was Ezekiel able to sit in the other man's seat? That is no easy matter. It is not easy for us. It was not easy for him. How was he able to accomplish the high task? Answer: He did it through the power of God. We have the secret from his own lips: "The hand of the Lord was upon me." He did not succeed in the energy of the flesh. He did not succeed by taking his selfishness in his own hard hands and strangling it. He succeeded through the help of God.

And that same help is available for you and me. If we are partakers of the divine nature, if Jesus Christ is in us the hope of glory, then He will do through us what He has been doing all

through the centuries. He is always sitting where we sit. That is what He was doing when, though rich, for our sakes He became poor. That was the vision that Isaiah had of Him. "He was wounded for our transgressions; He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray. We have turned every one to his own way. But the Lord hath made to light on Him the inquity of us all." If He took our place, we ought to take the place of each other. "If He laid down His life for us, we ought to lay down our lives for the brethren."

(This address appears in Dr. Chappell's new book, "SERMONS FROM THE OLD TESTAMENT," and is used with the permission of Harper & Brothers, publishers and owners of copyright.)

America's Contribution to Sixty Years of Leper Relief

By MR. WILLIAM M. DANNER
General Secretary, American Mission to Lepers

The close cooperation of America and Great Britain in this work is typified by the fact that the Mission to Lepers was founded by an *Irishman,* Mr. Wellesley Bailey, then serving as a missionary in the *American* Presbyterian station at Ambala, *India.*

It was in 1911 that intensive cooperation on the American side of the Atlantic began with the formation of an American Committee of the Mission to Lepers. In 1922 this committee was incorporated as The American Mission to Lepers, with specific responsibility for certain leper homes in Japan, Korea, China, Siam, and later in Africa. In addition, the American branch assumed responsibility for the spiritual welfare of the patients in leper colonies in the United States and its island possessions, and joined with the British branch in the maintenance of the Mission's homes in India which are supervised by American missionaries. In France, in many South American countries, in Persia and elsewhere, the American Mission has given encouragement and aid, so that it is linked in some way with leper relief throughout the entire world, and is bending its efforts with those of the parent Mission to lepers and other cooperating branches toward *freeing the world from leprosy.*

Beginning at Home

From the very beginning the American organization campaigned against the unfair and often cruel treatment of leprosy sufferers in the United States. It conducted a survey which revealed lepers in 32 states, only two of which had any suitable provision for their care. The first outstanding achievement of the American Mission to Lepers was the securing of Congressional appropriations to establish a National Leper Home. When this institution was opened in 1921 at Carville, Louisiana, it was the further privilege of the Mission to gather gifts from people in every state in the union to build and furnish a church for the leper

hospital community and to provide a resident Protestant chaplain. In the intervening years, during which a total of 715 patients have been treated in the National Leper Home and 171 paroled as symptom free, the Mission has been the provider of such appreciated gifts as radios, musical instruments, books, a reading room, as well as needed comforts at Christmas.

The Mission has supplemented government aid in similar ways in the West Indies, Canal Zone, Hawaii and the Philippines. At Culion, P. I., the world's largest leper colony with 6,000 patients, it has provided a Protestant Church (which has been enlarged three times to accommodate the growing congregation now numbering 1093, emergency hospitals, dormitories, and trade and vocational schools. This service, under two resident Christian workers, has not only raised the standard of life at Culion, but has sent many of the cured patients back to the outside world with Christian ideals which have stood them in good stead and have had a helpful influence upon others.

On the island of St. Croix in the Virgin Islands, West Indies, is the latest example of Mission participation with the government to round out a program for relief of lepers which recognizes the needs of spirit and mind as well as of body. A chapel and assembly building, which also serves for school and recreational activities, has recently been provided by the American Mission to Lepers. A grateful patient sums up the appreciation for this building, as well as for clothing, bandages, organ, victrola, reading matter, and many other needed gifts, when he writes, "You must be remembering us by every *tic of a wach.*" A St. Croix Mission to Lepers, composed of medical, clergy and other leaders, to whom this work will gradually be transferred, has been organized in accordance with the Mission's general policy of developing *local* responsibility.

The Japanese Empire

Outstanding instances of the success of this policy may be found in the Orient. Japan, for example, has been changed from a country which only four decades ago had no leprosy legislation and no provision for destitute lepers to one with six government leprosariums and a definite program for leprosy eradication. Christian mission stations such as the I-Hai-En (Garden of Hope) hospital for lepers near Tokyo and the St. Barnabas Mission in the mountain leper village of Kusatsu, have done much to bring about these changes. This fact is recognized even by Japanese Buddhists. The Mission to Lepers (London) founded the I-Hai-En hospital some forty years ago. The American Mission to Lepers

has since taken over its support, and today shares in the relief work at most of Japan's mission leper hospitals as well as supporting the religious work in the government institutions.

In Korea, now part of the Japanese Empire, the government is beginning to take steps toward dealing with this problem. Here again the "leaven" was a tiny piece of mission work. A deserted tile kiln, made habitable with an army cot and camping outfit for a dying leper woman, was the beginning of the large mission colony now at Soonchun, Korea, on a wooded peninsula with flourishing flower and vegetable gardens forming an attractive background for the substantial stone cottages. The Soonchun station was one of the first to stress the importance of occupations in rescuing patients from uselessness and despair. Land is cultivated, buildings put up, grounds cared for, all kinds of crafts and industries taught. This plan of self-help, now invariably followed by mission hospitals everywhere, not only effects a great saving in money but makes for quicker cure and much better mental balance of the patients.

The Taiku (Korea) Hospital, also under American missionaries, is supplemented by two treatment stations in outlying districts of the province, so that medical aid may be given to leprosy patients for whom there is no room in the hospital. They are called "Skin Clinics" to prevent embarrassment on the part of those who attend, and have provided perhaps the first *outstanding* test of the *out-patient* plan, now being followed successfully elsewhere, notably at Vellore, India, and Garkida, Nigeria, where they have taken the form of automobile dispensaries.

Siam

That outcast leprosy patients could be transformed into happy, useful, self-respecting citizens was a profound eye-opener to the government officials of Siam. Grants from the royal family and from the government have most graciously been given both for the Chiengmai Colony, which was the pioneer twenty-five years ago, and for the recently established colony at Sri Tamarat, in South Siam. As a further indication of interest, the government and the Siamese Red Cross have jointly established a colony near Bangkok. But even these three colonies are not adequate. Applicants are daily turned away from the mission colonies for lack of funds. This in itself, however, marks a notable change from the time when people with leprosy hid away, presenting themselves for treatment only when it was too late.

China

The story of Lei Ah Yi, a thirteen-year-old girl who was banished by her family to live in a graveyard because she was a leper, is typical of the attitude of old China toward this disease. But new China is already expressing its concern for these sufferers, who number not less than a million in China alone. In 1926, as a result of a visit of the American Mission's Secretary, a group of Christian Chinese leaders formed the Chinese Mission to Lepers. The holding of the first national leprosy conference in China; the adoption by the Nationalist government of leprosy legislation and the including of "ridding China of leprosy" in its program of public health; the spreading of educational information about leprosy through school texts, posters, and lectures; the establishment of new leprosaria, locally supported, are some of the advances directly traceable to the Chinese Mission. The American Mission to Lepers in the past directly aided 14 leper hospitals in China. This aid it now gives through the Chinese Mission to Lepers, which is bearing an increasingly large share of the responsibility.

France

In France may be found still another example of international cooperation which deserves recognition in this review of America's part in leper relief. It was through a special gift made by the American Mission to Lepers that the beautiful medieval monastery, Chartreuse de Valbonne, was purchased and reconditioned as a home for the lepers of France, under the supervision of the French Mission to Lepers.

Persia

At Meshed, Persia, is the only leper hospital within a radius of 900 miles, including Turkey and Afghanistan. A local Persian Anti-Leprosy Society put up the buildings. The medical treatment is done by an American missionary doctor with funds provided by the American Mission to Lepers. This is not only one of the rare instances of Mohammedan cooperation in a Christian enterprise, but is the beginning of a work which can within fifty years end leprosy in Persia, where now some 2,000 cases form a woeful, menacing picture.

Africa

Fifteen feet is a prodigious length for a letter of thanks, but one of just that length came to the New York office from the

lepers of Portuguese East Africa. It was the skin of a giant python and was the African lepers' way of saying "Thank you for all you have done for us." The Inhambane colony from which the snake-skin came was the first to be established with American funds in all that heavily infected continent. Subsequently other camps were established, including seven in the Belgian Congo, a treatment center in Egypt, colonies in the Cameroun, Liberia, Nigeria, Nyasaland, Angola, and Abyssinia. All of these receive aid and some their entire support from the American Mission to Lepers. The hospital just opened at Addis Ababa, the capital of Abyssinia, is the only one in all that country, and attracts applicants from as far as thirty days' journey on foot.

The Overwhelming Value

These brief reviews of accomplishments in which the American Mission has shared do not, however, bring out the most important factor of all. That is the ever-fresh realization that our work in root, branch and fruit is profoundly spiritual. Underneath the problems of money and developing new work, through and beyond the medical techniques, beyond even the finest buildings and the activities they shelter, I am reminded it is with *people* that we are concerned. Not "cases," but warm, live human beings, capable of suffering like us, and, like us, hungry for happiness and life.

A blind, Korean leper man, partially paralyzed and with only one leg, tells his fellow patient, "I decided that in my life nothing matters but Christ." Two little African leper girls give their entire stick of bread into the church offering at a mission camp where the collection plates have to be as big as bushel baskets to receive the offerings of eggs and chickens and corn—needed food which grateful leper patients insist upon sacrificing to help others less fortunate.

The utmost that medicine is able to do for these people's bodies is as nothing compared with what the religion of Christ does for their lives. And apart from the benefit which will come to the world from stamping out leprosy, the overwhelming value of what we are doing is to give LIFE—what Christ meant by "abundant life"—to people who would otherwise go empty and miserable.

The Second Coming of Christ

The Meaning, Period and Order of Events

By REV. JAMES M. GRAY, D. D., LL. D.
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Even a cursory reading of the New Testament shows that the event itself, the second coming of Christ, is spoken of therein again and again. Indeed it is mentioned more than three hundred times. Now we all recognize that the New Testament is a small book. The whole of it can be read in an afternoon. Therefore, inasmuch as in that small compass the Spirit of God has caused the second coming of Christ to be referred to in one way or another three hundred times, we can appreciate the importance it occupies in His mind, and the importance it ought to occupy in our minds who are the redeemed of God through the precious blood of His Son.

I. The Fact of His Coming

It is strange, is it not, that such an event revealed in language so definite and plain, should be sought to be explained away by any who profess the name of Christ? Yet this has been the case continually. Men who ought to have stood firm and strong in the truth and to have been full of hope and cheer in the presence of that revelation, have nevertheless sought to persuade us that the second coming means something different from that which the language on the face of it implies.

My Own Belief

I have not time this afternoon to mention the fables and fancies thus indulged in, but I would come directly to the statement of my own belief, which is, that the second coming of Christ means His personal, in the sense of His visible, reappearing on this earth. In other words, I mean just what our blessed Lord Himself meant as He faced the Jewish Sanhedrin in the last week of His earthly life and was adjured by the high priest. He declared: "Hereafter shall ye *see the Son of man* sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). What can be

understood by that if not His personal, in the sense of His visible, reappearing?

These words of our Lord require no corroboration. Nevertheless, when we come into the Acts of the Apostles we find "two men in white apparel" (they may have been angels) standing with the disciples on Mount Olivet just after Christ's ascension into heaven. And they say: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Could language be chosen that would have expressed the thought more plainly? "This same Jesus"—not His Spirit, not His gospel, not the progress and development of His Church in the world, but the very One who was taken up from them into heaven "shall so come *in like manner*" as He was seen to go. Did His disciples see Him as He went up? Then shall they see Him as He comes down. Did He go up in a body? Then shall He come down in a body. Did He go up in the clouds? Then shall He return in the clouds!

Pass now from the Acts to the epistles. Mark the words of Paul in First Thessalonians, which, it seems to me, no one could misunderstand unless he purposed to do so: "The Lord himself shall descend from heaven" (4:16). Note the intensive pronoun "*Himself.*"

And then come to the last book of the Bible where John declares, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (1:7).

Nouns, Pronouns, and Adverbs

I need not go further with proof texts, but before I conclude this part of my subject, let me say that in the Scriptures there are certain Greek words—nouns, pronouns, and adverbs, like *apocalypsis,* for example, describing the same event. This word occurs nineteen times in the New Testament and is translated "coming," "revelation," "appearing," "manifestation" (I Cor. 1:7; II Thess. 1:7; I Pet. 1:7; 4:13). And wherever it is used with reference to that which can be recognized by sight, it always requires visibility as a necessary quality. *Epiphaneia* is another of such words, which means the appearance of a thing corporeal and resplendent, and in eight out of the ten passages in which it is used, reference is made to the second coming of Christ (I Tim. 6:14; II Tim. 4:1; Tit. 2:13). *Parousia* is a more common word, occurring twenty-four times and translated sometimes "coming" and sometimes "presence," but it always means the moment when absence ceases

and presence begins (Matt. 24:3, 27; I Cor. 15:23; I Thess. 2:19; James 5:8).

Now when you really come to think about it, my dear brethren, why should it not be so? If our Lord came the first time personally and visibly, why not so the second time? Indeed, which is the more likely, that the Son of God should come to earth as a weak infant cradled in a manger, or that He should come as the Lord of glory riding upon the clouds of heaven in power and great might? Does it not seem reasonable that if He came the first time personally and visibly, we should expect Him to come in the same way when He returns again?

II. When Will He Come?

Let us now consider a second question equally important, and at present pressing upon the hearts and minds of God's people in an unusual way; namely, When will our Lord return?

If I were asked to answer that question from a chronological point of view, I could only say, I do not know. And neither does anyone else know. We are warned over and over in the New Testament against setting dates and appointing times and seasons for His coming. Our Lord Himself warned us, saying, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). You will recall that after His resurrection, when His disciples inquired, "Lord, wilt thou at this time restore the kingdom to Israel?" He said, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:7, 8). You will recall also how the apostle Paul repeats the warning in First Thessalonians from which I have already quoted, saying, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (5:1-3).

The Historical Point of View

But if I cannot answer the question from the chronological point of view I may be able to make a suggestion of the time, or the period at least, from what may be called the *historical* point of view.

By that I mean this. Every reader of the Bible is aware that

both the Old and New Testament speak of a good time that is coming on this earth, a time of blessing, of peace, of prosperity. Especially familiar is a passage in the eleventh chapter of Isaiah where, speaking of the second advent of our Lord, the prophet foresees that "righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

That same period seems to be referred to in the twentieth chapter of Revelation as one of a thousand years, when Satan shall be bound and cast into the bottomless pit and Christ and His saints shall reign on the earth. "A thousand years" is the translation of the Latin word "millennium." And from this the question has arisen, Shall our Lord return before the millennium or not until its close? In other words, may we expect Him today, or may we not expect Him for a thousand years hence, inasmuch as the millennium has not yet appeared?

The evangelical Church is divided on this question. There are those who say He will not come until after the millennium and they are called postmillenarians. And there are those who say He will return before the millennium, and that it is His coming which will introduce and make it a possibility. They are called premillenarians.

Modesty Called For

Now, where there occurs such a division of opinion on so important a question of biblical interpretation and between equally devout and scholarly brethren, it does not become any of us to speak with a too dogmatic spirit. Nevertheless, whether postmillenarian or premillenarian, it is our duty as witnesses to bear our testimony to what we consider the Word of God teaches. And it is only in that spirit and with all Christian modesty and caution that I witness to myself as a premillenarian. I believe that the second coming of Christ is the event which will introduce the millennium and make it possible on the earth.

Do you ask for proof? If so, I may say that the Old and New Testaments are filled with it, but I limit myself for the moment to the word—"Watch." Five times in the Gospels our Lord used that word. What is the meaning of "watch"? What significance has it, what use in such a connection, if we are not to look for

Christ at any time? As Archbishop Trench taught us fifty years ago.

"It is a necessary element of the doctrine of the second coming of Christ that it should be possible at any time, and that none should consider it improbable in their time."

Archbishop Trench was one of the most learned and conservative of Christian scholars of the last century. No fanatic or sensationalist was he, and his word continues to be respected by every lover of the Bible.

Spiritual Soap and Water

Speaking further of the word "watch," the late Dr. A. J. Gordon used to tell a gracious story that helps to illuminate its meaning in this case. When his children were small it was his custom to spend his summer vacation with them at their old farmstead in New Hampshire. And on one occasion, after being with them for a while, he surprised them by saying that he must return to Boston for an important business engagement. But observing their disappointment at the thought of his absence, he comforted them by adding that he was coming back again, "And," said he, "I will expect you to be at the station watching for me."

The children went to see him off, but before time for the arrival of the Boston train the next day they began pleading with their mother to wash their hands and faces and comb their hair, and put on clean aprons, or what not, that they might be ready to return to the station for the afternoon train. Moreover, the importuning was repeated day after day until Dr. Gordon did return. And Mrs. Gordon was wont to say that she never knew her children to be so interested in soap and water in all their lives as they were on that particular occasion!

I can see the humor in Dr. Gordon's face as he told the story. But he told it for the reason I am now telling it, to point out one of the great motives for our attitude of expectancy regarding Christ's return. John's first epistle emphasizes the motive, where it is written, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him *purifieth himself,* even as he is pure" (I John 3:1-3).

There is our spiritual soap and water! In other words, if we are seeking a motive for holiness every day and every hour of the day, we have it in the warning, "*Watch,* for ye know not the day nor the hour when your Lord cometh."

Of course, as I have intimated, there are many other argu-

ments for a premillennial return. Christ's teaching in the parables is one of them. So far as I recall, there is not a parable in which His return is alluded to that does not confirm its premillennial character. Then take Paul's prophecy in II Timothy 3 concerning the perilous times at the close of this age. The picture there drawn is not that of a millennium before Christ's return but the opposite. Paul's history of the apostasy, and of the development and final destruction of the Antichrist, is of a similar purport (see II Thessalonians 2). And then what of the book of Revelation? Who can read its prophecies intelligently, and think of a millennium preceding the return of our Lord?

III. The Order of the Event

As I draw to a close, there is a third question to which I would call attention, and that is the order of Christ's coming.

I think the Bible teaches that while the second coming is but one event, nevertheless it consists of two stages. Christ comes first into the air, when the Church, which is His body, is caught up to meet Him and to be forever with Him (I Thess. 4:13-18). Then an interval occurs, apparently. How long an interval I do not know, but some would place it at seven years, the last seven years of the age as revealed by the prophet Daniel (9:24-27).

While the Church is thus with the Lord in the air, Christians are standing before His judgment seat to receive the things done in the body, whether they be good or bad (II Cor. 5:10). They are there not to have the question of their salvation determined, which was settled the moment they believed on the Lord Jesus Christ, thank God. But they are there for an inquiry into their faithfulness as disciples, and in order to the adjudication of their rewards in the coming kingdom of glory. In other words, salvation is one thing, and the rewards of grace are quite another, as God has been graciously pleased to reveal (Matt. 16:27; I Cor. 3:11-15).

This interval is followed by the second stage of the advent, when the heavens are opened, and the Lord Jesus is "revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:7-9). Now are the nations judged (Matt. 25:31-46), and now is the Antichrist, who is at the head of them, destroyed (II Thess. 2:3-8; Rev. 19:11-20).

How thankful should we be that thus a day awaits this sin-cursed earth when He shall reign whose right it is to do so, and who at last shall judge the people righteously and govern the nations upon earth (Ps. 67:4)!

But we are not waiting for that day. We are not waiting for

the heading up of the apostasy under the Antichrist. We are waiting only for Him whom having not seen we love (I Pet. 1:8). We are waiting for the shout, the voice of the archangel, and the trump of God calling us to meet Him in the air. And it may be that before the dawn of another morning, we shall be

With Him in glory! Oh, wonderful word!
Eye hath not seen, and ear hath not heard;
Mind hath not fathomed the future in store
Preserved for the children of God, evermore.

Suffering over, and failure, and sin;
Like Him without and like Him within;
Bodies made perfect, and spirits set free,
Sharing His glory, whose glory we see.

With Him in glory, beholding His face;
With Him in glory! Oh, marvelous grace!
Happy and holy, and reigning in bliss—
Can there be anything greater than this?

The Victorious Life

By REV. HENRY HEPBURN, D. D.
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Romans 8:37—"Nay, in all these things we are more than conquerors through Him that loved us."

The eighth chapter of Romans gives us the assurance of spiritual victory. It begins with no condemnation to them that are in Christ Jesus, ends with no separation from Him and in the middle of the chapter we have the statement that "all things work together for good to them that love God, to them who are called according to His purpose." In these words we are assured that no defeat will come to the believing heart. Men are interested in making things, but God has in mind the making of men and to this end His Word outlines the manner of His procedure. First, He would give fitness for life; second, fullness of life; and third, fruitfulness of life.

The Book of Hebrews sets forth the adjustment of life to the plan of God; in I and II Thessalonians, the claim upon life for the purpose of God; and in Romans the infilling of life with the power of God. We read, "make you perfect," but literally, the writer of Hebrews said, "make you what you ought to be." And so we find that God's will and welfare for men are synonymous terms. Sin always scorches, blights and blisters, but the grace of God frees man from sin's slavery and gives him the ability to walk in newness of life. The victorious life comes only through the victory of Calvary. In Revelation we read of the threefold manner by which God's faithful ones have entered in, for the record declares it was through the blood of the Lamb, their testimony and that they loved not their lives unto death.

If you read the text from the Vulgate you will find that the word conquerors is translated "over overcomers." That is, they are above all conquerors. Believers whose faith was and is so strong in Christ that nothing can separate them from Him. We read that in ancient days soldiers who were sent to persecute the Christians, seeking to force them to give up their faith in Christ, reported to the Emperor, as follows, "O Emperor, we are ashamed, for these Christians mock us while they suffer thy cruelties."

Read again the words of Latimer as he faced the fire for his belief in Christ saying, to Ridley "Courage, brother, we shall this day light such a candle in England as by the grace of God shall never be put out." Wherein lies the power? Only in Christ.

Men boast of earthly victories by land and sea. Witness the report of the British officers after the battle of the Nile. "Victory was not the name for it; a new name should be coined, for by all the rules of warfare our fleet ought to have been defeated, but Nelson was there and thus a stupendous victory was achieved." We face a warfare not against flesh and blood but against principalities and powers, but victory is certain through Christ.

Conquerors of Men

What an awe inspiring list of names the pages of history reveal as we read the story of the world conquerors and their conquests. There is Sesostris, military king of Egypt, the first country in which a regular army organization was established. With nearly a million men welded into a gigantic fighting machine, he swept northward, crushing the ancient empire of Assyria, later marched eastward to the Ganges. Then we have Cyrus and Cambyses of Persia, with their vast armies overwhelming empires and marching from east to west and overcoming every foe. Alexander the Great also stands before us, the illustrious son of an illustrious father, whose armies went from Greece to the Indus. This man died lamenting that there were no more worlds for him to conquer. Attila led the Huns from the frontiers of China to the Rhine, and so great were his desolations that it was declared grass never grew again wherever his armies passed. And there are many others, like Julius Caesar, five times consul, four times dictator, whom Shakespeare called "the foremost man of the world." And Napoleon who followed in the foosteps of Caesar; or Tamerlane, who with sword and flame swept almost all of Asia and dreamed of universal empire. But with all the mighty conquerors who had lived before his time, Paul declared, "we are more than conquerors." Yes, that of which conquerors dreamed has been brought to pass and a mightier way opens before the eyes of men.

The Christian Empire sprang into being with the resurrection of our Lord. For extent it contemplates nothing less than that all races of mankind shall bow before the Cross and the crowns of all empires be laid at the feet of the Lord Jesus. The Christian's battle cry is, "The world for Christ." This is the contemplation of the hymn writer who said,

"Christ for the world we sing,
The world to Christ we bring,
With one accord."

It is different warfare than that of the conquerors who have crushed men to rule. These have cut a wide swath of death through the world, whereas Christianity which means Christ and those in Him have brought life and immortality to life through the Gospel message.

Two Pictures

In 1892 there appeared in the French salon a picture that captured the attention of the world, and has since been exhibited in America. It is named "The Conquerors." The artist portrays in a dark line the triumphal progress of the military heroes of all ages. A long procession of men well known to the student of history, grim, relentless, unpitying; men who are riding through an avenue of death, on either side are the windows of the dead. A strange silence seems to brood over the picture, and an awe creeps into one's soul as he feels the power, strength and selfishness of these masters of men.

In contrast, think of Christ before Pilate. Here is a picture of one who loved not His life but laid it down that others might live through Him. An unnumbered host of the twice-born have gone out to save men from death, sin and despair. Wherever His name is made known, chains of darkness fall off, wounded hearts are healed, the poor have the good news preached to them and a new day of joy begins in each believing heart.

"Oh how many hearts are breaking,
Oh how many hearts are aching
For a loving touch and token."

These can be brought to the needy hearts only through the message of Christ and have been, to a mighty multitude of the redeemed.

The Mexican whispers over the cradle of a child, "Child, thou art born to suffer; endure and hold thy peace." But how much more glorious the word of our Lord when He said, "As many as received Him to them gave He power to become the sons of God."

The Three Mighty Facts of the Text

First, The Assurance of Victory.
Second, The Secret of Victory.
Third, The Outreach of Victory.

St. Paul knew whereof he spoke. He traveled the road from

Damascus to Rome and found it no easy way. He endured the cold of winter, the heat of summer, and faced a storm swept painful road. From man's viewpoint it was a hard, dark, cruel way.

There are two rules by which men judge life. One, that of Wall Street, the other, that of the throne of God. In the light of human values the Apostle's life might be set down as a complete failure. He died like his Master, among the poorest of the poor. Swift falling blows came upon him during life's march, but he did not grow hard, peevish, petty or small, but only sweeter of spirit under tribulation. Adversity did not rob him of his crown. Christ-filled he stood on the hilltop of circumstances and was not crushed beneath it, a knight of the order of King Jesus, declaring in triumphant tones, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation."

The Christian is a man who lives in two worlds, knowing that these testings are but for a moment. For him there is no defeat, for the experiences of life are toiling slaves for good to them that love God.

The gift of God in Christ is so great that the believer may take the very difficulties that face him and make them stepping stones to heaven.

Have you ever observed an eagle as he sits upon some high crag, or on the top of a tall tree, watching the sky fill with dark clouds while lightning plays vividly across the embattled front of the storm rack? If you have you recall that the eagle faces the storm clouds without moving a pinion, seeming utterly indifferent except for the gaze of his flashing eyes, until the great pause that comes when the power of the south wind suddenly fails and the mighty force of the storm sweeps over a hushed world. There is not a sound and then after the hush a dash of rain, the crash of thunder, the flash of lightning and the fury of the storm breaks in mighty tumult. But the eagle at the very moment the storm breaks, with a scream of defiance sweeps up against the clouds and their mighty onrush gives his outstretched wings the power needed to lift him high over the storm, into the upper air, where he soars serenely above the war of the elements.

This is but a faint picture of how God can turn the Christian's storm clouds into chariots and enable him to ride victoriously over them to the serene heights above all their fury.

Witness Dr. Moon, facing blindness, believing God's hand was in it he began at once his great work on the Moon Alphabet for the blind. By it untold thousands of the blind have read God's Word and many other books that have opened the gates of dark-

ness into the noonday of knowledge, and for many, victorious living in Christ. Notice how he rose above the storms of disaster and hear him as he prays, "Lord I accept this talent of blindness from Thee. Help me to use it for Thy glory that at Thy coming Thou mayest receive Thine own with usury."

The Apostle's thorn enabled him to hear Jesus say, "My grace is sufficient for thee." The ministry of thorns has often been greater than that of thrones.

It is not easy to live, I grant you, but the Christian has the secret of victory. In Him, no enemy can hurt, no power is able to wrench the believer away from God. Before He went away the Master prayed that His followers might be in the world yet kept from the evil. So each believer finds his life is a plan of God. In this the secret of victory, through the love of God the assurance, and then comes the glorious outreach of a victorious life for the Christian warrior.

> "And there the sunset skies unsealed
> Bright lands he never knew,
> Beyond tomorrow's battle fields
> Lay open out to view,
> To ride into."

Writers often discuss the question whether angels were seen on the battle fields at Mons or Lake Regelus. Certainly they were there, whether seen or not, for Christ says even to the little children that the angels do always behold the face of My Father which is in heaven. Let us realize our battles against the hosts of evil are not little personal affairs but the part of a mighty conquest, heaven and hell are interested in the battle fields of earth. An angel strengthened our Lord on the battle field of Gethsemane, they had heralded His birth, they guarded the empty sepulchre, they announced the coming of the Holy Spirit.

But I know a far greater and more glorious fact, He Himself, Commander in Chief, Saviour of the world and the Prince of Glory, fights with us and through us. "Thanks be unto God Who giveth us the victory through our Lord Jesus Christ." Others may own castles and earthly crowns, but we are in the battle, and with Him make glorious conquests for heavenly crowns. We should bear witness to the fact that Christ Himself has been our companion on every field of battle and will be until the day is done.

In the chapter from which our text is taken we find four great questions asked, relative to a mighty foe. It would seem at the first as if we are surrounded by hopeless odds. The writer

must have thought of Isaiah 50:8-10, where there are three great questions asked. But here we find four. In verse thirty-one, "Who can be against us?" In thirty-three, "Who can lay anything to the charge of God's elect?" In thirty-four, "Who is he that condemneth?" In thirty-five, "Who shall separate us?" Here we have opposition, accusation, condemnation and separation. Thus the Christian, has a fourfold protection in Christ, for we find it written, "Christ died, yea rather is risen again, Who is ever at the right hand of God and also maketh intercession for us." The fourfold protections are, propitiation through His cross, protection by His resurrection, the majesty of His ascension to be an advocate at the right hand of the Father, and the power of His intercession for us.

Powers That Are Powerless

No wonder then that Dr. Hastings in his exposition of this chapter so names these seven mighty powers that face the believer, three within and four without. Tribulation as under the flail of trouble the believer passes through distress, mental, physical or spiritual persecution as he journeys, and prisons have through Christ's love been fashioned into palaces. Famine, yes, but God says, "I will save them in famine." Nakedness, but what cares the follower of God though rags be his portion, the unseen robe of glory is being woven. Constant danger or peril that may be climaxed in death by the sword or some other way. Through all seven, the follower of Christ can pass and find that these powers are powerless because of the love of Christ.

Witness in the long ago on the moors of Essex, the head of a little group of believers promised that if his faith held even to the death, he would lift his arms toward heaven, while the flames burned his body. But as the little flock of affrighted ones gathered to see his martyrdom, they noted that his hands had been chained fast to a post. They wondered if the Lord was sustaining him. When the fire had made progress and his hands were gone, to their amazement and for their heartening, he lifted the burning stumps of his arms toward the sky and thus he passed, but triumphantly. There is the constant testing of believing hearts here, yet the world's powers are powerless before the might of our Almighty Lord.

The Triumph Over Ten Opponents

Have you noticed the order in which the ten opponents are given? The first two have to do with every person in the world,

life and death, the beginning and the end of each one's earthly journey. But what a triumph can come!

Saintly Samuel Rutherford said at the end of the way, "Now I have got the victory and Christ my Saviour's arms embrace me." Another saint so thus Catherine Booth relates, when given an important document to sign with his fast failing strength painfully wrote and lo, when he had fallen back dead they saw that instead of his name he had written "Jesus."

Three words have to do with a world of spirits—angels, principalities and powers. But even this spiritual hierarchy cannot separate us from Christ.

The two experiences that have to do with time—things present and things to come, these include every experience of life.

The final group of three which are spacial—height, depth nor any other creation. Ten mighty opponents to be triumphed over and the glorious company of men who have dared much and done much for Christ, witness that these words are true.

The Love of Christ

Herein is the secret, through this the assurance and from it the outreach. A mighty company, knowing the love of Christ, resting upon Him as a staff and with full confidence in Him and His word, have gone out with a zeal for His glory that has caused them to carry forward the line of His advance against the kingdom of darkness. With joy filled hearts and alacrity in service that has amazed men, they have confounded the forces of evil and carried the fight against the very walls of the enemy.

"And they who, with their leader have conquered in the fight,
Forever and forever are clothed in robes of light."

The outreach of the victorious life can only come through Christ mastering the self-life. Redeemed from sin, cleansed by the precious blood, infilled by the Holy Spirit, the believer with a personal allegiance to Jesus Christ is willing to go anywhere for His glory.

Heartening

During the days when Napoleon ruled France it was rumored that the old guard, discouraged and touched by a spirit of disloyalty, was about to mutiny against the Emperor. Napoleon had the regiment assembled outside his palace and the officers and soldiers were admitted one by one so that each entered alone, saluted and stood face to face for a moment with Napoleon, looked into his eyes and then each found that the Emperor's hand was outstretched to him. As they looked deep into the little

Corporal's eyes, each soldier thought again of Australitz, Jena or Wagram, of marching through Russian snows, across the mighty Alps or under the hot Italian skies, thought of how he had been led on to victory by his Emperor, and personal loyalty flamed again. Without a word the soldier passed to the other side of the palace out into the courtyard and after a time the entire regiment was once more assembled. The Emperor stood before them, then shouts of "Vive l'Empereur!" rang out, and led on by the old guard the French army was steadied and the nation stood solidly once more behind Napoleon. And yet he was only a human leader.

I call you today to stand before Christ Jesus, look deep into those eyes, which are pools of clearest love, touch His hands with their nail prints, think of His great battles on the weary earthly way—Gethsemane, Calvary and the Resurrection. Remember it was for you and let your hearts flame again with loyalty to Him Who bore the cross for our sins in order that we may share the crown with Him. Surely each of us will take up his cross no matter how bitter the battle, look beyond it to the victory day which through Him will surely come.

A Breath from the Hills

By REV. HENRY HEPBURN, D. D.

Daniel 6:10—"Now when Daniel knew that the writing was signed, he went into the house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

There is a peculiar charm about the story of Daniel, one of the Hebrew captives in the land of Chaldea. Throughout the little book which gives the story of his life, there is an atmosphere of simplicity, sincerity and of that wisdom which is of God. Here is a record of what a man may become when he practices implicit faith in God and lives a life of spiritual strength which cannot be shaken through any assault of evil. And thus a study of this God-filled man becomes a boon and blessing to others. Here indeed is a picture of a man as he was—a captive in a foreign land, but one who did not complain and grumble nor become dwarfed and stunted because of his experiences. By faith he was able to breathe the heavenly air and on the wings of devotion, to have his strength constantly revived. Although he was a captive and a stranger, yet to those who held him in bondage he became a witness for Jehovah, maintaining his integrity and through God's strength served his own nation right well.

The open window in Daniel's home, facing as it ever did toward Jerusalem, was typical of the open window of his spiritual life. In the east, the well to do built their homes with all windows of the lower stories opening inward upon the courtyard, but the upper floors had windows which open outward. The window before which Daniel knelt three times each day meant more than the fresh air that came from the hills, for here he received spiritual refreshment, his vision became cleared, heaven seemed nearer and his strength was constantly reinforced. Daniel came from a royal line, but through God's power he builded a marvelously royal character. His integrity could not he shaken. The hatred of men and their plots never swerved him from the line of duty and from start to finish the story of his life reveals a whole-hearted devotion to God, a loyalty to his own race, and a faithful discharge of his duties as a government official in the land of his captivity.

The Secret of Daniel's Spiritual Strength

If you would know the method by which God's servant maintained his spiritual strength and how he was able to live a holy life in a wicked court, you will find that it came through his prayer life, as he fed the flames of his devotion upon the word of God and constantly deepened the channel of his prayer life.

In I Kings 8:46-49, we read, "If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives, unto the land of the enemy, far or near; Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause." How often Daniel must have gazed upon these words and even through his tears quoted them and many of the Psalms, and then facing toward the holy city, poured out a tide of intercession that resulted in renewed spiritual power, a willingness to continually trust in Jehovah and an ability to await the outcome of God's plan.

How different the look of life may be. Lot looked toward Sodom, brought destruction upon his family and woe upon his own life. Daniel looked toward Jerusalem, was gloriously refreshed and brought mighty blessing upon others. The one look was toward the world of wealth, power and pleasure, the other toward heaven with faith, peace and spiritual blessing made possible. Bunyan pictured this in the story of Pilgrim and Pliable. Pilgrim faced toward the cross and a light guided him through the Slough of Despondency. Pliable however, turned his face back again to the world from which he came and never reached the cross, nor did he find the relief that came to Pilgrim who when he came to the cross found that his burden rolled away into an empty sepulchure and was seen no more.

Each man is free to make his own choice and he can face toward heaven, or toward the rubbish heaps of the world or the pig sties, as did the prodigal. This world's voices are loud and Jerusalem seems far away, but Daniel heeded not the clamour

of the earthly and his soul grew quiet, that by faith he could hear the trumpets of the temple, that called to sacrifice and also sounded the jubilant acclaim over sins forgiven. Thus his soul was revived again and again, and God's servant was made strong to face mighty tasks and new ventures for the glory of Jehovah.

The breath from the hills of God took a captive prince away from, and beyond the present, its discouragements and temptations and after each period of devotion, he was able to continue to face the problems of life with fearless courage. So he grew noble in life, strong in character, brave in the face of danger and victorious through the power of God. It is ever true in the life of those who are real men and women of prayer, the upper room experience brings spiritual vision and enables the individual to be in the world yet not of it. Praying men like Daniel are the salt of the earth and if you would join the noble company you must fling wide the windows of your soul toward the unseen, for the roar of Babylon is insistent, the clamourous raucous voices of the world are ever about, and he who would win victories for God can only do so by maintaining the open window of prayer.

After the death of Dr. David J. Burrell, his associate, Dr. Daniel E. Poling revealed the secret of his wonderful preaching power. He told of having seen him so often upon his knees and spoke of the worn cushion beside the desk of that man of God, the cushion on which Dr. Burrell had knelt many times each day that he might turn his face toward the Heavenly Jerusalem. Living a busy life, yet like Daniel, he never let go, never lost his spiritual power, a worshipper not of the world, but of God.

So the upper room with its window toward Jerusalem, becomes a blessing for each believing heart, and we find that the great secret of spiritual success comes through the maintenance of a window open toward God. And heaven comes down to meet the praying soul "while glory crowns the mercy seat."

The Order Signed

The plotting of Daniel's enemies culminated in a scheme to forbid anyone in the realm of Babylon to offer prayer except to the king during a period of thirty days. The pride of the king however was aroused and in his vanity of heart he signed the wicked decree, not realizing until it was too late, that he was but a tool in the hands of Daniel's enemies. But the signing of the decree made no difference to God's servant. He had never paraded his faith in God, nor had he been ashamed of it, and he continued to practice the presence of God in spite of the king's edict.

Had he hidden himself away during the hours of his devotion,

he would have shown lack of faith and his faithlessness would have robbed him of his power.

Had he conformed to the edict of the king, he would have failed to secure the needed power, and suffered irreparable spiritual damage.

Had he failed God in this hour, he would have also failed in helping forward the return of the exiled to Jerusalem and the coming of Christ's Kingdom.

But he did not fail and his prayer life was not an act of superstitution, but a dependence upon God, and the regularity of the act and attitude of reverence, aided him in maintaining a spiritual life upon a high level. Read the record again and note that it says, "he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime."

Tested

Doctor Porter notes how Daniel was tested. There was the trial of his flesh. But from boyhood he maintained his integrity as to the things he ate, and drank, and neither the king's command nor human desire could swerve him from making and keeping his body as a temple of God.

There was the trial of his intellect and like Moses at the court of Pharaoh, Daniel was trained along intellectual lines, in all the knowledge of his day, but because his soul was enlightened, his mind was not debased by his surroundings, and God could use his intellect in a wonderful way, so that he could translate the writing that appeared upon the wall and revealed God's message for the kingdom and the coming kingdoms of the world.

He was tested of spirit, but heaven was the home of his heart and as a great believer in God he was able to stand at the very forefront of earthly kingdoms, next to the rulers themselves, but ever in communication with the heavenly throne.

We are told that the finest Brussel's lace is woven in the dark under a spot light. So God has a wonderful way of allowing His servants to spend much time in clouds and shadows, but upon the piece of work each is doing, He pours His spot light of guidance and works out marvelous patterns which after a while are seen in their glorious beauty.

Lessons from the Open Window

FIRST—There is the courage of the open window. The story of Daniel is a spiritual romance of glorious helpfulness. The Divine record holds the possibility of great spiritual enrichment for anyone who studies the story of Daniel's life. This man who

was not a fanatic, nor a foolish zealot, but stood as did Luther, and he felt he could do nothing else but stand. God helping him, he dared not turn back. He would ever be courageously carrying on. The great secret of his courage is found in that he purposed in his heart to please God and in this purpose he never wavered.

SECOND—There is the piety of the open window. We see a man, a captive from a foreign race, rising to the highest appointive position in the empire and serving under different emperors, and when the rulers changed, serving in the same capacity under a new race. Yet how confidently God entrusted a new task to this man who was between eighty and ninety years of age. But unafraid and without a tremor he maintained his integrity, lived his steadfast, spirit-filled life and did not question God's love as he faced death in his steadfast endeavor to keep the faith.

THIRD—There is the vision of the open window. Although Jerusalem lay five hundred and fifty miles away, beyond desert sand, river and mountain, yet in his prayer time by faith Daniel stood within the walls, yea within the temple itself, and his own heart became an inner temple of the Most High.

FOURTH—There is the comfort of the open window. This man no longer young, yet joyfully climbing the stairway to his upper chamber, three times a day, bent his knees and bowed his head before God. King's decrees hindered not, the danger of the lion's den was forgotten in the glow that came over his heart as he prayed. He wanted God to abide with him from morn to even, and He did.

FIFTH—There is the victory of the open window. Wicked men rejoiced, a foolish king grieved, but the only calm heart in that realm was that of Daniel. He won the victory upon his knees and while he was cast into the lion's den, there was no despair in his heart and no great surprise when he found that instead of being torn to pieces, he was able to pillow his head upon a savage beast, while sealed within the lion's den. The mouths of the lions were stopped, the plot was made plain to the king and God's servant enabled to rest in a place that was meant to be his grave. From it he was lifted in triumph.

A little lad was once asked by his father why he thought the lion could not touch Daniel. His answer was, "Because the Lion of the Tribe of Judah was with him."

The sequel of the story reveals how these ravenous beasts made short shift of plotting counselors whom the king had hurled

to their doom, when he found that God had mercifully spared the best man in his kingdom.

As in Daniel's day, so in ours. The world seeks through acts of uniformity to blot out the spiritual life. There is ceaseless effort, but Caesar always muddles when he meddles with the things of God. The Christian has no reason to fear what man can do unto him, if he maintains a life of devotion. He can reach further when upon his knees than when he stands upright. If we are to be strong, brave, helpful Christians, it can only be through the maintenance of the open window. Our Lord spent much time in prayer, sometimes all night long, he prayed when upon the mountain, at the side of the road, in houses and open fields. He lived with the windows of his soul open toward the Father. His followers in this world, the mighty men who have lifted kingdoms off their hinges and turned the course of empires, which God would have them turn, were always men of prayer.

Read again the Journal of David Brainerd, the story of the Moravians, their hundred years of prayer which proved to be a ceaseless period of revival. Study the lives of Knox, Wesley, Calvin, Whitfield, the Booths, Finney and Moody, and see how all these had windows open toward the Heavenly Jerusalem.

Since boyhood I have made something of a study of birds, their migrations and the reason why they appear in many cases each year to the very day disappear on their southern flight upon a certain day. Until recently I have accepted the usual theory that their migrations north or south have to do with the matter of food, although I always wondered why, since frequently I saw them come to frozen and desolate fields and leave when food was plentiful. But now scientists have given us a new theory. The birds follow the light and as the days shorten, they leave as soon as the sun reaches a certain meridian. God has given them instinct which causes them to follow the light. Thus the heart that follows the great Light of Life will seek to walk in the Light. This can only be done by opening the soul to Christ who is the Light of Life, and maintaining the spiritual atmosphere through regular persistent and eager prayer. But no matter what the circumstances of life are, when the windows of the soul are open toward heaven, what glorious blessings can come, spiritual deliverance, guidance in the matter of duty and the releasing of material supplies. "Ask for the things ye have need of." Believe that when ye ask ye receive. Then for all things give thanks. Yes, if we abide in Him and His word abides in us, we can ask what we will and it shall be done unto us.

This summer as the land lay parched and burning under the

fearful drought, do you recall that on Sunday, June fourth, Dean Harold L. Lundquist of the Moody Bible Institute, was asked to lead in a prayer for rain. The broadcast was made at two o'clock that afternoon. Before the evening service rain clouds filled the sky and for the week that followed there was scarcely a day when rain was not reported somewhere, rain that came to refresh, to relieve suffering humanity, saving the cattle upon a thousand hills and causing the burning fields to smile again in living green.

Let me give you other illustrations from the Sunday School Times. "Some years ago a Nova Scotia town was burning. An old retired minister entered the church and knelt to pray for its safety. The oncoming sea of fire was very near. His friends entreated him to leave, but the old servant of God prayed on. Then a strange thing happened. The great sea of flames parted in two streams. When it had passed the church and the few surrounding buildings the two streams of fire came together again, and completed their work of destruction and desolation. But the man of God was still on his knees in the church."

"A plague of locusts had come on a Chinese village. The people surrounded their fields with small flags used in worship of a god who would destroy locusts. One Chinese Christian refused to pray to the locust god, though his neighbors urged him. 'No,' he said stoutly, 'that god cannot hear. My God can hear. I pray to him,' and earnestly he besought the Lord to save his little field from destruction. And the Lord did. 'This poor man cried and the Lord delivered him.' The locusts destroyed every green thing round about, but never touched his field."

"Mrs. Dan Crawford tells this thrilling story in a recent letter. A little girl about nine years of age had repeatedly run away from home to a Bible School near by, only to be dragged back by her perturbed mother. But beat her as she would, away she would bolt to join the sweet singing and memorizing of Bible stories. She was put into the witch doctor's hands 'to put fear upon her,' but without effect. The now desperate mother, determined on a last effort to rescue her child for the time-honored tribal customs. So driving her into the forest, she bound her to a tree, thinking that if the spirits aided her the lions would frighten the 'Jesus belief' out of her. She left her, saying, 'A worthless child art thou to me—but food for lions.' The dreaded black night enveloped the shivering little girl. Ah, the terror of it all! But most surely the angel of the Lord must have encamped about the tree, for when at dawn a Christian lad found her he saw lion tracks encircling the spot, but noted that not one animal had come nearer than five yards. She had seen their glaring eyes but

remembered what she had learned in school, that God who made the lions had made her too. Fear left her; she felt sure that God would not let the lions eat her."

Do you daily open the windows of your soul toward the heavenly Jerusalem, trusting the promises and praying in the name of Christ? Then you can live in the constant expectation that God's glorious power will be manifested in and through your life.

The Highway to Peace and Justice

By REAR ADMIRAL RICHMOND P. HOBSON, U. S. N. Retired

I appreciate the simplicity of the introduction and the references to the War with Spain. It was such an improvement on an introduction I received not long ago, as the officer who blew up the "Maine" in the harbor of Manila Bay. The Spanish War and the Sinking of the Merrimac have been long enough past, but recently when introduced to a British officer, he said—"You must admit, Admiral, that the Monitor put up a good fight."

The Peace of Force. The present age is noted for its progress in scientific advancement, and yet this progress has not saved the present generation from enduring, perhaps, the greatest suffering and sorrow of all generations. Ten million are dead. Ten million are wounded and more or less wrecked, and probably twenty millions more have been brought to premature death by the World War. The suffering in the world-wide depression since the war is comparable to the suffering inflicted by the war itself. Today the heart of mankind is literally yearning for peace and security, and yet at no time have the nations been suffering more from fear and anxiety about the future. At no time perhaps has there been so much fear and hate in the world. The motive of self-preservation is now dominant in all groups and threatens the integrity and perpetuity of free institutions and all the progress toward international organization.

In all other species a "consciousness of kind" pervades. Even wolves do not systematically kill each other—only man. Is there a road toward enduring peace? If there is not one already in existence, can one be built? Let us try today to make a survey by airplane for building a highway across all the apparently insuperable obstacles. Since self-preservation is now, and will remain, the first law of nature, we cannot expect nations torn by fear and hate to agree to disarm. Disarmament efforts may have educational influence at this juncture, but disarmament is not in the realm of practical international politics. As an international realist I would say that the greatest practical contribution to maintaining peace in the world is for America, the essentially *Peace* Nation, to develop control of the sea and control of the air in the

region extending from the middle of the Atlantic Ocean to the Middle of the Pacific Ocean. This power would insure America's own security and peace and insure America's ability to remain neutral in the wars of other nations, able to guarantee respect for our own rights from both belligerents after war has come, and with our rights the rights of all neutrals. But, above all, this would give America sufficient actual material influence in the councils of the nations of the earth to restore the balance of power, whether in Europe or in Asia, to the side of peace when the clash of national interests and groups of interests threatens to turn the scale to the side of war.

Never yet has America been in a sufficiently strong position to maintain her true place as a great neutral. It became evident to naval observers in the early years of the World War that if America did not fight Germany, she would be compelled to fight Great Britain because of growing aggravation in violation of our rights as a neutral. If America quickly builds up her air power and naval power as recommended, and if she takes that true interest in the peace of the world and the progress of free institutions that she should, then at the end of the present ten year truce, prior to the war of survival pending in Europe, America will be able to keep the aggressor in check and avert the second World War for which many nations are now preparing. If she should not be able to avert such a war, then she could insist from the start that her right as a neutral shall be respected by both sides, so that in the suicide of other nations, as they destroy each other, there may still remain a vigorous, undegenerate younger civilization to salvage humanity and lead toward a new era.

The Peace of Cooperation. In the spirit of realism I should say that the next most vital move in building the highway to peace and justice, is to transform in the realm of economics the attitude of conflict to the attitude of cooperation. The practical procedure to this end would be to abolish the present flat wage system and substitute in its place the new system of Profit-sharing, equitably allotted as between wage earners, management and stockholders. To make this system effective and immediately available, and lift the depression and unemployment, it would only be necessary to introduce the use of the "production-warrant" with the establishment of warehouses under Governmental control, taking off all limit to production. Idle men would use the idle machines and lift production to capacity. Production not absorbed by the market, put into warehouses, would be the basis for "production-warrants" distributed in due proportion to wage earners, management and stockholders. Product-exchanges or Warrant-

exchanges and branches of same would complete the availability of these Warrants as an auxiliary medium of exchange. The Consumer Demand would rapidly rise toward the level of capacity production, and in the mean-time Labor and Capital would become partners, joining hands to increase production. The exchange of unconsumed products through Production-Warrants would similarly create the spirit of partnership between industries and regions and make it to the advantage of all groups to have other groups as prosperous as practicable. Ships would go fully laden in both directions. Each nation would wish the other nations to be prosperous and happy. The gnawing fear of lack of necessities of life would steadily subside everywhere, and then with the means of living assured the Highway could be readily built. The Peace of Force maintained by the benificent force of America, would rapidly give way to the permanent peace of justice through international cooperation and organization. It is easy to see how the motive of self-preservation expanding into universal self-interest, would cause each unit to wish well to other units and lay the foundation for universal cooperation. It is easy to see how in the same way laws and institutions based on justice and right would gradually supplant the present centralized institutions of militarism.

Restored Harmony with Nature and the Blessing of God. The third and perhaps the most difficult of all great obstructions to building the Highway is the wide-spread exploitation of commodities that degenerate and render anti-social large groups of humanity. Narcotic Drugs being soluble in fat, as no other poisons are, penetrate the sheathing that protects the gray matter of the brain and the germplasm and produces a poisoning effect more acute and destructive in the higher, more complex and tender protoplasm associated with the latest evolutionary advancement of the race, reversing evolution into a swift degeneracy. As this degeneracy proceeds the "consciousness of kind" contracts in direct proportion, until individuals and groups literally become anti-social. This is manifestly a process of nature to stem and eliminate degeneracy. Nations and groups within nations, exploited by narcotic drugs, including Ethyl alcohol, literally become anti-social and proceed in a struggle to destroy each other, constituting social suicide. In proportion as degeneracy advances, the poisons of the same process impair and undermine the germplasm and organs of reproduction, so that the anti-social families not killed in violence, proceed to certain extinction. No process or processes for producing Peace and Justice could get permanent results in a world subjected generally to the exploitation of nar-

cotic drugs. Unless the elimination of this exploitation is progressively attained, it is useless to attempt to build the Highway to Permanent Peace and Justice.

Let Us Start Building. Speaking again as a realist, I would urge upon the ministers and others assembled here from all over America, that an organized, sustained process of Education is essential for attaining the three essential objectives as well as for all the processes of construction. To bring about this organized, sustained education our Government and all Governments should cooperate with private and unofficial agencies to create national centers of sociological education with a world center located in America.

The World Center should be sustained largely by American philanthropy, and each national center by its own government. I would suggest that those who control the great fortunes in America get together and invite all American philanthropists to join in establishing under charter from Congress the General Institution for Social Evolution, and that Congress enact a measure establishing the U. S. Institute for Social Advancement. Both institutions would start at once a Sociological Survey—the U. S. Institute for Sociological problems in the United States, and the General Institution, sociological problems common to the world. The U. S. Institute could well establish a College of Applied Sociology, and the General Institution, the World Sociological University. Both institutions, commensurate with their spheres, to establish the rudiments of a Department, with advisory authority only, to design the Solution of Problems of Conflict in Economics and War; a similar Department for the Solution of Organic Problems and a similar Department for the Solution of Problems of Exploitation. If these Institutions can be founded and begin their development because of the agonies of the world in this generation, then these sufferings will not have been in vain and we can see the rainbow arch the sky as the sun sets upon our generation.

The Rise, Fall and Recovery of Prohibition

By HON. CLINTON N. HOWARD, D. D.
Chairman of the National Committee for Law Enforcement
This is one of three addresses delivered by Dr. Howard at the 1934 Bible Conference

The cause of prohibition is lost. Lost like the cause of American Independence at Valley Forge. Lost like the cause of abolition at Harper's Ferry. Lost like the cause of the Union at Bull Run. Lost like the cause of Christ on the Cross. Lost like Milton's Paradise Lost, to become Paradise Regained!

We accomplished ratification of the 18th Amendment in 46 out of 48 states by overwhelming majorities, we secured from Congress the National Prohibition Act which provided for enforcement legislation, but we lost the Amendment because we failed to capture the administration of the law in state and nation. The gangrene of nullification set in, until sincere and patriotic men began to believe that we had to amputate the 18th Amendment to save the nation. We made the Constitution dry and left the administration wet.

We continued in power political parties that from the first were hostile to prohibition, that appointed wet officers to enforce dry laws, from the Secretary of the Treasury and the Attorney General down through the prohibition administration to the local federal dry agents who were appointed on the recommendation of wet party organizations that collected graft from the bootleggers and rum runners and gave them immunity in return for political support.

We put prejudice above principle, politics above patriotism, and party above prohibition. The South was Democratic before it was dry. The North was Republican before it was dry, the church was political before it was dry. And the house built upon hay, wood and stubble was bound to fall.

Non partisan prohibition did not have a friend at Court, and was left as a political orphan on the steps of the White House with a wet nurse on guard. With 100 per cent ratification, 99 per cent legislation, and one-half of one per cent administration, prohibition was blamed for every calamity that befell the nation. And it fell, and great was the fall of it.

Wet propaganda, financed by tax-evading millionaires and foreign wine and whiskey manufacturers, putrid politics, and post war panic, crucified prohibition between two political thieves. And behold, all the drys forsook it and fled, and its "friends and acquaintances stood afar off" in the 1932 election, while naked repeal marched on. Non partisan prohibition was weighed in the balances and found wanting, and today we are back where we were 100 years ago.

The prince and power of the air has lifted the lid of perdition from ocean to ocean. Whiskey and war, beer and Beelzebub, drink and dictators are taking the world for a ride on the pale horse of death. The pagan deities of Mars and Bacchus are back in the saddle, and after 100 years of non partisan prohibition we are without a line of prohibition legislation on the statute books of the nation.

I have drawn you a dark picture. So did our Lord draw a dark picture when He foretold of the destruction of Jerusalem, and said that not one stone should be left upon another that should not be thrown down.

On the night of his betrayal Jesus said to His disciples, "Because I have told you these things sorrow hath filled your heart, But be of good cheer. I have overcome the world. I will not leave you comfortless. Your sorrow shall be turned to joy. I will come again." So will prohibition!

When the people are called upon to pay the bill in full in dollars, in lives, in homes broken, in children crushed by drunken drivers, girls betrayed and youth debauched—the Lost Cause of Prohibition will return as inevitably as the resurrection followed the crucifixion. No tomb was ever made so strong that it could imprison a righteous cause. Prohibition will lay aside its grave clothes, put off its shroud and rise again despite the seal and guard of the politicians.

It was sown in corruption; it must be raised in incorruption. It was sown in dishonor; it must be raised in glory. It was sown in weakness; it must be raised in power. If it comes again with power, it will be as permanent as the church.

Had prohibition come with power in 1920 instead of with politics, we would never have lost it. How can it come with power and permanency? Exactly as Abolition came with power and permanency. Abolition could not have come through the pro slavery Democratic and Whig parties of that day; prohibition cannot come with power and permanency through the pro liquor parties of our day. How can satan cast out satan? "Neither do men put new wine into old wine skins, lest the skins break and

the wine be spilled." We must put this new wine of Prohibition into new party skins, as they did the new wine of abolition.

One thing is inevitable. If prohibition is restored in the same non partisan way that the 18th Amendment was obtained, the same reaction will follow, nullification, maladministration and repeal. It is nothing short of moral madness to repeat that exploded experiment that lost the cause the support of every man in public life but two, or at most, three—Sheppard, Capper and Borah.

A dry constitution and a wet government is a moral monstrosity. If we regain the same kind of fatherless prohibition, by the same non partisan method, we will lose it again by the partisan method. If the drys will say, That's the way we won prohibition before, and that's the way we will win it again; the wets can point with pride to the partisan plan and say, That's the way we won repeal, and that's the way we would win it again.

Abraham Lincoln pointed the way to victory when he said: "We want those who think that slavery is wrong to stop voting with those who think that slavery is right. If those who think that the liquor traffic is wrong will stop voting with those who think that the liquor traffic is right, prohibition will come with power, and prove as permanent a policy of our government as did the abolition of slavery.

Personal Experiences in Palestinian Excavation

By REV. JASPER A. HUFFMAN, D. D.
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Author and Bible Teacher

The study of the antiquities of Bible Lands has always held a great fascination for me, not merely for the sake of curiosity, but because I believed that the study of the antiquities of Bible Lands would illuminate greatly the pages of the Bible. So I read almost everything on which I could get my hands. I took as thorough a course in the subject of Biblical Archaeology as I could get, and then I taught the subject to my students. Finally I wrote the book, "Voices from Rocks and Dust Heaps of Bible Lands."

The experiences which I had in the summer of 1930 were exceedingly interesting. Having been invited to become a member of the staff of an expedition for the work of Palestinian excavation, I accepted the same. The expedition was that conducted by the Pittsburgh-Xenia Theological Seminary, jointly with the American School for Oriental Research in Jerusalem. The work conducted by this expedition was at Kirjath-sepher.

Students of the Old Testament ought to be familiar with this city which I have just named. It was one of those cities that figured quite prominently in the settlement of the land of Palestine under Joshua. You will find the record concerning this city and its capture in the first chapter of the Book of Joshua. Kirjath-sepher was, in all probability, one of those cities which were seen by the spies when they went into the land of Canaan, from Kadesh-barnea. It is well known to Bible students that the spies returned by the valley of Eshcol. You will remember that they brought with them, on their return, a cluster of grapes from Eshcol. Eshcol is the valley that lies farther east, alongside of Hebron. The valley in which Kirjath-sepher is located is farther west. It is believed by some good Bible students that when the spies went into the land of Canaan they went northward by the western, and returned by the eastern valley. If this is correct, the spies likely saw the city of Kirjath-sepher on their northward trip.

Kirjath-sepher is likely one of those cities described in Deuter-

onomy 1:28, as "a city walled up to heaven." Kirjath-sepher had walls about it. No one knows exactly how high they were, but on the south side, where the hill was less precipitous, the wall was fourteen feet thick. Sometimes when we awoke in the morning we would find our camp completely covered with the clouds. These hilltops with their walls touched by, or covered with, clouds are probably the explanation of the cities "walled up to heaven."

Kirjath-sepher was one of the cities given to Caleb in the settlement of Palestine. When Caleb received his land inheritance in southern Palestine, the city of Kirjath-sepher was occupied by the Canaanite inhabitants. It was thoroughly fortified, so much so that Caleb found difficulty in taking the city. We are told that Caleb offered, to the man who would succeed in capturing for him the city of Kirjath-sepher, the hand of his daughter, Achsah, in marriage. Othniel, who became the first judge of Israel, and who also was a nephew of Caleb, succeeded in capturing the city, and to him was given the hand of the daughter of Caleb in marriage. The account also tells us of the diplomacy of Achsah, who said to her father, after she and her husband had received this inheritance: "Thou hast given me a south land; give me also springs of water." "And he gave her the upper springs and the nether springs." This is the city, and this is the country belonging to the city of which we read in this very interesting narrative.

The "upper" and "nether springs" are of much interest. In reality they are not springs, but wells. The word in the Hebrew means well, rather than spring. I was anxious to familiarize myself with the upper springs and the nether springs. I supposed that the springs or wells that belonged to the city of Kirjath-sepher would be very near the city site. We found that the upper springs, or the upper well, was about three miles to the northeast. We did not have any way of measuring the distance other than that of walking, and timing ourselves. The three of us who walked it on a hot day were agreed that the distance was no less than three miles. The nether springs were nearer Kirjath-sepher, probably the distance of one and one-half miles, and it was from the nether springs that we received all our water supply for the work of excavation. Two or three men, with donkeys, continuously brought water for our encampment, and for the workmen employed upon the mound. It was interesting to know that we were living over some Biblical experiences of the long ago.

The city of Kirjath-sepher included within its walls about seven acres. A seven-acre city in America would seem like a toy, but Oriental cities were enclosed within walls for the sake of fortification, and were always small. We are told that ancient,

Jebusite Jerusalem contained probably nine or ten acres, not more than thirteen acres. You can see the necessity of confining the cities to small limits, when they had to be surrounded by high walls.

The president of this expedition was Dr. Melvin Grove Kyle, the former president of the Xenia Theological Seminary and Archaeological Editor of *the Sunday School Times.* The Field Director was Dr. William F. Albright, who was for ten years or more the head of the American School for Oriental Research in the city of Jerusalem, and who is now head of the department of Semitic languages in John Hopkins University. Added to these, composing the staff, there were several Americans: Dr. Sellers of the McCormick Theological Seminary, Dr. Kelso of the Pittsburgh-Xenia Theological Seminary, Dr. Glueck of the Hebrew Union College of Cincinnati, Dr. Schmidt of Denmark, Dr. Saarisali of Finland, and another American in the person of the speaker. This group composed the staff that worked together this year at Kirjath-sepher.

Kirjath-sepher is about fifty miles southwest of the city of Jerusalem. But it required the travel of about seventy miles to get from Jerusalem to Kirjath-sepher, because of roundabout way which it is necessary to take. Thirteen of the last miles were simply donkey and camel tracks. With some little difficulty could we travel the last part of the way with automobiles. Kirjath-sepher is about twenty miles from Beersheba, the old home of Abraham and Isaac, which place we visited one day.

The first thing to be done in the preparation for the excavation of a site is to secure permission to do the work. This permission must be obtained from the government. Sometimes it requires weeks of negotiations for the securing of a satisfactory lease upon the site for the work of excavation, as the Easterner does not transact business hurriedly, but expects considerable of bartering in the closing of a transaction. Then, there is the task of securing help for the work. In our work of excavation at Kirjath-sepher we employed about a hundred men, besides the staff and surveyors. These were gathered from adjacent territory, and were all Arabs, with the exception of the overseers, who were Egyptians.

The first thing that is done in the work of excavation is to remove the debris which lies on the surface of the soil. Kirjath-sepher has been lying in ruins since the days of Nebuchadnezzar. It was destroyed in the year 587, B. C., and was never rebuilt. It is now farmed over by the Arabs, natives of the country, who till the soil of the hillsides and the tops of the hills, as well as in the valleys of that part of Palestine.

After the removal of the debris, the strata are removed carefully, one stratum at a time. Time forbids a complete description of the work. The ruins of Kirjath-sepher were found to have ten strata. By stratum is meant that layer of ruins which belongs to a certain city or period of time. From the earliest habitation of Kirjath-sepher to its destruction there were ten different cities on the hill, and those ten cities now lie in ruins and constitute ten strata. Sometimes it is a little difficult to divide one stratum from the other. Usually a layer of ashes can be seen, for in most instances when a city was destroyed it was destroyed by fire. When the city was destroyed by fire there would be a layer of ashes, smaller or larger, just in proportion to the conflagration, in proportion to the amount of combustible material. The layer of ashes is usually the tell-tale that divides one of the cities of a mound from the other. Of three of these strata I wish to speak.

Away down in the mound, built right upon the solid rock, were the ruins of the Canaanitish occupation or city. Higher up in the mound we found the stratum which contained the ruins of the city which was built at the time of the occupation of the land of Palestine in the days of Joshua. Then, lastly, or on top, was the stratum of the ruins of the city of the kings of Judah, the city that was destroyed by Nebuchadnezzar in the year 587 B. C.

I have selected only three of the strata for hurried treatment, and do not wish to leave the impression that there were only three worthy of mention. These strata are reached by the archaeologist in the order reverse to the one in which I have named them. The ruins of the city which was there at the time of the city's destruction by Nebuchadnezzar lie at the top, while the ruins of the first Canaanite city are at the bottom.

By these three strata I wish to illustrate. In the Canaanitish city or stratum there were found such antiquities as belonged to the Canaanitish civilization: implements, pottery and various things. The Canaanitish city of Kirjath-sepher illustrates exactly what the Bible has to say about the licentiousness of the Canaanites. A cult object of worship, in the form of a serpent, was found, which evidently belonged to the Canaanite worship of that period. It illustrates the degeneracy of the worship of the Canaanites. The reason given by God for the extermination of the Canaanites was their degradation, and it is no wonder that God drove them out, and gave their land to a nation which would serve Him.

The second stratum of which I spoke was that of the city built immediately after the conquest of the land by the Israelites. It was built right upon the ruins of the city of the Canaanites which was destroyed in the days of Caleb and Othniel. An interesting

thing was discovered in regard to this city, which was this: This city was built in a promiscuous manner, with no city plan and no definite laying out of streets, quarters or sections. The houses were built just anywhere. Dr. Kyle calls this a "squatter settlement," because it gives evidence of no order or arrangement. Each one erected his house where he desired to build it. We are told in the Old Testament that before the Israelites went into the land of Canaan they spent about forty years in journeying. During the larger part of this period they encamped in the wilderness, and the generation of the adults who had come out of Egypt died. The generation which grew up during this time had lived nowhere but in the desert. They had become a purely pastoral people. In this way they lost their knowledge of the arts and crafts which they had learned in Egypt. So when they settled in the land of Canaan they simply settled there in squatter fashion, without any arrangement or order or anything of the kind. This is exactly what we should expect of a people like Israel under these conditions.

This first Israelite city was destroyed by Shishak, in the days of Rehoboam, in the ninth century B. C. On top of the ruins was built another city, a later city, the city of the kings of Judah. In that city there is order. There the streets are laid out systematically. This later city is like the average Oriental city today. Of course, it has narrow streets, and is Oriental in every respect, but there is order and system in the arrangement of the houses. It was interesting to dig out the ruins of these houses, and see the foundations as they were laid by the people who lived in the days before the captivity of Judah.

In these three particular strata of the city of Kirjath-sepher were reflected the historical statements in the Bible, concerning the settlement of the Israelites in the land of Palestine and their habitation of the country.

There are a few other things that I wish to point out that beautifully corroborate the Old Testament. Kirjath-sepher is only one of many cities in the land of Palestine that have been excavated. I visited a number of these excavations: Megiddo, Bethshan (Scythopolis), Samaria, Jericho and other places. I think I shall have to summarize briefly and say that in all of these excavations there have been found details that correspond exactly with what the Bible says about the land of Canaan and the cities of the country.

Let me give you just one illustration. When I visited the excavation at Megiddo, being carried on by the University of Chicago, they were excavating the Solomonic stratum. The stratum was the one that represented the city in the days of

Solomon. I was given as my guide one of the foremen of the excavation. We went over the mound carefully, and in one particular place we found where they had excavated a large number of stalls belonging to the stables of Solomon. There was no question about this being in the Solomonic stratum. We counted the number of stalls. There they were with the mangers, and with holes in the stone pillars, for the tying of the horses. I asked my guide how many such stalls were found in that stratum, and he said he thought there were about two hundred. Then I recalled the statement in the Book of Chronicles, about the stalls for the horses of Solomon, which says that Solomon had four thousand stalls of horses, both in Jerusalem and in the cities of Judah. (II Chron. 9:25.) Here in this excavation is found corroboration of such a historical statement as that referring to the stalls for the horses of Solomon. This foreman who directed me over the excavation at Megiddo was a Dane. I said to him, "This is interesting, is it not, to check up on the statements of the Old Testament concerning these things of long ago?" "Yes," he said, "I never thought much of it and I never took so seriously some of the statements of the Old Testament until I began this work of excavation. Now many of these statements have become plain and meaningful to me." I am but illustrating the point that out from these dust heaps of centuries have trooped witnesses, testifying to the historical accuracy of the Bible. This is but one of the many illustrations which I found, and which others have found.

Time forbids my enumerating the many interesting finds of Kirjath-sepher, except to say that there was found much pottery representing the various periods: Astrate plaques, objects of personal adornment, moulds for the making of bronze axes, dye houses, loom weights, stamped jar handles, seals, cult objects, and other things too numerous to mention. Two jar handles which were found were stamped with the royal stamp of king Jehoiakin, one of the last kings of Judah.

I may be pardoned if I mention one of the very interesting finds with which I was directly connected, and one which gave the staff one of its thrills.

Every member of the staff was eager to find some inscription, even if it should be only an inscribed potsherd (piece of broken pottery). From fifteen to thirty baskets of pottery were cleaned and assorted daily, and every piece was critically scanned for the smallest inscription.

One day I found a small piece of pottery with parts of ancient Hebrew letters upon it. By diligent search, I found another piece, containing other parts of the letters. By going through the basket

of pottery a third and a fourth time, another piece was found which completed the inscription. It was but one word, "Gerah." This was either the name of the owner of the vessel before it was broken, or the name of the place where it was made. This name had been inscribed deeply into the clay of the vessel, two thousand five hundred or more years ago, and was read for the first time in more than two millenniums. Pieces of broken pottery, with a few Hebrew characters inscribed upon them, mean but little to a casual observer, but they send a thrill to the finger tips of those who are in quest of corroborations of the Biblical records.

Another thing added to the interest of this inscribed pottery.

The Siloam Tunnel Inscription, found in the Siloam Tunnel at Jerusalem, is believed to be the oldest or one of the oldest Hebrew inscriptions in the world. It dates to the days of King Hezekiah, and is an account of the construction of this remarkable tunnel for the bringing of water into the city.

The Siloam Tunnel Inscription was removed by the Turkish government, years ago, and placed in the Imperial Museum at Constantinople. When I examined the Siloam Tunnel Inscription in Constantinople (now Istanboul), on my homeward journey, I found, to my great delight, that the Hebrew of my inscribed potsherds is exactly like that of the Siloam Tunnel Inscription—the old Hebrew script.

Small and broken as were my inscribed potsherds, and brief as is the inscription, these few Hebrew characters are likely to be recorded in history as among the "oldest Hebrew inscriptions known."

One more thing! The Bible is the chief Textbook of the excavator and archaeologist. No excavator in Palestine attempts to work without the Textbook readily at hand. The Bible is the greatest authority on the topography of Palestine. By it many places of importance have been located. So closely are Archaeology and the Bible related that the Bible is the chief Textbook of the excavator, and, in turn, Archaeology increasingly confirms and corroborates the Book of God.

Where Is the Promise of His Coming?

By REV. H. A. IRONSIDE, D. D.
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In asking you to consider with me the promise of the return of our blessed Lord, I realize that I am touching on a subject which in many quarters is taboo. Nor am I surprised that there are actually ministers who look askance at the theme of the Lord's second coming because, I readily admit, there has been a great deal of fanatical foolish and utterly unscriptural teaching linked with this blessed Hope. But what doctrine is there of which Scripture treats that men have not misused and misrepresented? Is this then a valid reason why those who are sound in the faith and seek to be guided by the Word of God alone should refrain from endeavoring to present the truth?

Years ago I had my attention directed to the fact that one verse in every twenty-five in the New Testament deals with the second coming of the Lord. I said to myself, "then hereafter I must be sure that at least one sermon in every twenty-five has to do with this theme." I should think that would be about the right proportion, would not you? But I found that people were so interested in the subject and so helped by it, and its influence was so manifestly for good that I soon began doubling up, and possibly now I preach on it even more frequently than that. But I have no apologies to make for so doing, for you see I am trying to make up for so many of my brethren who never preach on it at all!

You will find my text in the third chapter of Second Peter, verses one to nine: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world

and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

Surely we are living in the days when men are doing exactly as the Holy Spirit through Peter declared they would do. How often we hear the sneering question, "Where is the promise of His coming?" and we are reminded that for hundreds of years enthusiasts have spoken fervently of the imminent return of Christ, and yet the promise is still unfulfilled, and we are pointed to the supposed facts that things continue as they were, and there is no more evidence in our day of our Saviour's near return than in years gone by.

But what I want to try to show you now is that all things do not continue as they were. We are living in a time of flux and change. Wherever we look we see evidences that conditions are now prevailing such as Scripture plainly declares would characterize the last days of the church dispensation immediately preceding the second advent.

For your convenience I want to divide these signs into three groups in accordance with the admonition given to the Corinthians, "giving none offense neither to the Jews, nor to the Gentiles, nor to the church of God." We are told in Ecclesiastes that "a three-fold cord is not quickly broken." As we consider prevailing conditions among these three groups, we shall see, I think, that we have here such a three-fold cord of testimony indicating the nearness of our Hope.

A great deal of prophetic Scripture has to do with the Jew whom some one has called "God's Great Time Piece." What marvelous events have taken place in connection with these people during the past generation! The rise of the Zionist Movement, the driving of the Turk out of Palestine, the Balfour Declaration opening their ancient patrimony to the Jewish people; the remarkable return to Palestine of approximately 200,000 Jews within the last few years; and the amazing developments now going on in that ancient country: all of these things tell us that the fig tree is beginning to bud, that Jewish national spirit has been revived, and an era of preparation for the coming of the King has dawned. All this is in accordance with the prophetic Word. It is evident from a careful study of the Scriptures, that

in the last days, the Jews are to be back in their own land still in unbelief at the very time when many remarkable Scriptures will be fulfilled in regard to their experiences immediately before Messiah appears. One could go into this in great detail did time permit, but I trust you are familiar enough with the Word of God along these lines, to see how different things are moving on in accord with divine prediction.

Then too there is a remarkable spiritual movement among the Jews that should be most encouraging. When our Lord returns a remnant will be found ready to greet Him and acknowledge Him as Saviour and King. During the present age of grace, this remnant of course is incorporated in the church, which is His Body. One would naturally look for a great awakening among this people and a drawing of many to Christ before the dispensation ends, and this is exactly what we find. The heart of the Jew is turning toward Christ in a wonderful way. I cannot give exact statistics but I dare to say that more Jews have been brought to a saving knowledge of the Lord Jesus Christ in the last two decades than for possibly centuries before. The blindness is passing away because the fulness of the Gentiles will soon come in.

Then look abroad and consider the changes taking place among the Gentile nations. Thrones and crowns have perished. Empires have been destroyed. Men have made all kinds of attempts to bring order out of chaos but God's Word declares that there will be no lasting peace nor settled condition among the nations until Christ comes back. Think of those remarkable words in Ezekiel 21:26, 27: "Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." This process of overturn is very manifest today. Statesmen are at their wit's end. The hearts of men are failing them for fear and for looking after those things which are coming upon the earth. Everywhere we see perplexity and unrest, but this is exactly what our Lord predicted as characteristic of the Gentile nations in the last days. It seems to me if one is familiar with prophecy he can see the great coalitions of the last times already forming. I dare not attempt to go into detail but many of you will understand at once the references when I speak of the revived Roman Empire, the hosts of Gog and Magog, the King of the North and the King of the South, and the kings of the East or the sun-rising. Remember when you study prophecy that from God's standpoint, Jerusalem is always the center. The King of the South is Egypt, and what remarkable changes have taken

place there; the King of the North is whatever power occupies Syria, and what we know as Turkey in Asia, in the last days. Surely most portentious events are there taking place. The Roman coalition includes ten powers formed out of the old Roman Empire, all drawn together in a league, offensive and defensive, to endeavor to conserve the peace of the world, out of which shall arise the great dictator of Revelation 13. Gog and Magog speak clearly, it seems to me, of Russia and her allies; (scholars trace out the names of the various peoples now embraced in the league of Soviet Republics) and others in sympathy with Bolshevism. The Kings of the East would seem unquestionably to be the oriental powers of the far east, dominated by Japan, the Empire of the Rising Sun. These are the great coalitions that will participate in the final Armageddon, and surely it is not too much to say that the stage is already set for this last act of the great world drama. Strictly speaking, there will never be an actual battle of Armageddon for when the hosts of the nations gather there for battle, the Lord Himself will interfere by descending in glory, and scattering His foes.

Then we look at the church of God and ask ourselves, Could conditions in the professing church be more graphically depicted than we find them set forth in the Epistles of the New Testament? Increasing apostasy, rejection of long recognized truth, coldness and indifference to Christ on the one hand, and yet on the other an enlarged world vision;—Greater missionary activity than for many centuries; more eager desire after the Word of God and deeper spiritual life. These are the exact characteristics of the closing days of the church's testimony.

Now if we found conditions in Israel such as the prophets told us would be the case in the last days, but no such conditions yet prevailing among the Gentiles or in the professing church, we might be warranted in saying in measure at least with the skeptic, "My Lord delayeth His coming." Or if we found conditions among the nations such as the prophetic writings let us to expect, but nothing of the same character in Israel or the Church, we might well ask, "Where is the promise of His coming?" On the other hand, if conditions in the Church had developed as depicted prophetically, but there were no such alignments among the nations as the Word declares will be evidenced in the last days, nor yet any such movements in Israel as we have a right to look for, we might still hesitate regarding the proclamation of the very near advent of our Lord. But if we see all these three spheres at one and the same time, characterized by the very things that the Holy Spirit through the prophets announced before hand as evidences

of the end times, our hearts may well be lifted up as we exclaim, "The coming of the Lord draweth nigh."

We are living in very solemn and serious times when every faithful minister of Christ should seek by every possible means to arouse people to the importance of getting right with God now, knowing that the time is short and soon "the Master of the House will arise and shut the door" to those who now reject His grace. Let us remember our Lord's own words, "When ye see these things come to pass then lift up your heads for your redemption draweth nigh."

> "He is coming, coming, coming soon I know,
> Coming back to this earth to reign;
> And His weary pilgrims will to glory go,
> When the Saviour comes again."

May our hearts indeed respond, "Even so, Come, Lord Jesus."

The Face of Jesus Christ

By REV. ROBERT G. LEE, D. D.
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"The fact of Jesus Christ"—II Cor. 4:6.

The Bible is a vast portrait gallery. In it God has preserved imperishably for us sketches and pictures which give vivid and wonderful ideas and mental photographs of the leaders of the people and of those less known but no less worthy.

How splendid are the pictures that look down upon us from the ancient scriptural walls as we wander through the great rooms in the vast art gallery of the Bible. There we see Adam in his loneliness.

And Eve in her dialogue with the devil.

And Cain, flying from the crimson spots of blood on the ground where, for no cause except his own foolish envy, he slew his brother, Abel.

And Abraham—welcoming angels at his door.

And Daniel, the greatest man of 1000 years, in the lions' den. And Daniel's fellow exiles—Shadrach, Meshach and Abednego—in the fiery furnace.

And Joseph coming down from the throne to greet his brethren.

And Moses, the mighty law-giver, walking across the fields of achievement with the stride of a giant.

And David with his harp, at once king, poet, prophet, and musician.

And Elijah, a seer who saw clearly, a great heart who felt deeply, a hero who dared valiantly.

And John the Baptist, descending upon the inquities of his day with a torch in one hand and a sword in the other.

And Paul, the great Aristotle and Demosthenes of the Jewish race.

And John, marooned on Patmos while his mind traveled the ranges of a new heaven and a new earth. And on and on we might wander in this awe-inspiring, worship-begetting observation journey through the Bible art gallery—art gallery unsurpassed indeed.

In the Vatican at Rome, the largest of earth's art galleries, there are eleven thousand rooms. There, with walls of speaking

pictures on either side, and on all sides, one may wander for days. But the Bible is an art gallery greater than the Vatican. There, in the corners and continents of this marvelous Book, one may wander for centuries and not see all its glories. But on every page he will get evidence that all its portraits lose their splendor in the greater glory of the face of Jesus Christ. Of *his* face, his *blessed* face, his *sweet* face, his *dear* face, we would speak now. What kind of face is it? Was it?

I. A Sad Face

Yes, the face of Jesus was a sad face—sometimes.

Sad—because men were often deaf to the significance of His teaching.

Sad—because men were often unresponsive to the magnanimity of His nature.

Sad—because men were often ungrateful before His ministries of mercy.

Sad—because men were often so stupidly blind to the beauty of His life.

Sad—because He knew men, even as He knows the end from the beginning and understands our thoughts afar off, and knew how deceitful above all things and desperately wicked were their hearts.

Sad—because, with a perception that no human ever had, He saw the unneighborliness, the unbrotherliness, the ungodliness of men's motives.

Sad—because He knew the false standards and the false motives and the unworthy ideals of men and women.

Sad—because He saw the low slavery in which men lived who were in inward bondage to bad motives and sordid objectives.

Sad—because He saw men making such poor choices between things of value and things of no worth—emphasizing but little, if at all, the things that matter most in eternity and in time.

Sad—because He saw man eagerly pursuing his own disadvantage, his own shame, his own sorrow.

Truly, in more ways than one, He was a man of sorrows and acquainted with grief. Because He *was* a man of sorrows His face was often sad. His face reflected the sadness of His heart. And His face was sad because His heart knew that many were believing that a man's life consisteth in the abundance of things which he possesseth. Sad because He saw men measuring themselves by themselves and were not wise. Sad because so many were building their houses on the sand—houses that would stand against no wind, no rain, no flood, no storm.

Sad was His face because His heart had compassion on the great multitudes who were as sheep without a shepherd. Sad His face because He knew so many were loving darkness rather than light because their deeds were evil. Sad His face because He saw many who were participants in the degradation of love. But the sadness of His face was not the sadness that takes on the stamp of a heart torn with remorse. Not the sadness of a face that takes on the hue of a heart that holds some abiding bitterness. Not the sadness of a face that giveth reflection from a heart that nurses some bitter resentment. Not the sadness of face that testifies to a heart that stamps itself in cynicism and doubt and unbelief on the face. But the sadness that came from a heart, a *sinless* heart, that grieved over men, and sorrowed over their foolish and perverse ways.

II. A Shining Face

Yes, the face of Jesus was a shining face—sometimes.

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as light"—Matt. 17:1-2.

"Up into a high mountain apart."

Mount Hermon, 9,200 feet above the level of the sea. And there, in transfiguration, the face of Jesus did shine as the sun. And only the sun could express the radiant glories of the face of Jesus when His heavenly nature shone through the veil of the flesh—when His deity, with shining brightness and heavenly glory, lit up and shone through His body.

There he was, the one through whom God hath spoken to us in these last days, by whom also he made the worlds, his face shining as the sun, because he was the brightness of God's glory and the express image of his person (Heb. 1:2-3). And there they beheld the glory of His shining face—the glory of the only begotten of God!

Then, too, John marooned on Patmos, saw seven golden candle sticks.

"And in the midst of the seven candle sticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars: and out of his

mouth went a sharp, two-edged sword: and his *countenance was as the sun shining in his strength*"—Rev. 1:13-16.

There His face shines like the sun when no cloud is upon it. There, like the brightness of the sun at hot and high noonday of longest summer, His face shines. His face, like a fire at full heat, shines—until John falls at His feet as one dead before the brightness of it all. To gaze upon His face with human eyes was impossible. The glory from His face, bright and shining like the sun in full strength, struck the eyes blind. And John breathed upon by the Holy Spirit, symbolized the glory of His shining face by the strongest symbol the world affords! *"His countenance was as the sun shining in his strength."* So, the face of Jesus was a shining face—sometimes.

And again:

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest.

And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"—Acts 9:1-4.

The light that shined round about Saul of Tarsus, a light from heaven, was the light of the glory of God in the face of Christ Jesus.

On that journey to Damascus, as Matthew tells us, the strong, majestic Mount Hermon of white peacefulness was his companion —gleaming pink in the dawn as he started each day, silhouetted in royal purple as the sun set over its shoulder. On that last day of his journey, the dawn came out of the desert land eastward, and the Mount Hermon height glowed as they pressed forward over the volcanic table land which at last drops down on the plain of Damascus! "The sun lifted slowly in the shadeless land. The hour of noon drew near, when the power of the sun is like a burden bowing the shoulders of the traveler."

The road stretched ahead of them across the plain of orchards beyond which the walls of Damascus rose. There, just ahead, was the city in which Saul, in the strength of the full flood of his boundless energy, was to win his spurs!

Suddenly there shined round about him a light from heaven:

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am

Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do"—Acts 9:3-6.

So Saul arose—stood up. But he could not see. Gone was Damascus. Gone was the plain. Gone the white crest of Hermon. Gone the roof tops out yonder. Gone the walls of Damascus. Gone the green of the orchards. Gone the white, hot road. Gone the blazing sun. All were gone. He was blind. Gropingly he reached out his hands. Those who were with him reached their hands to his, and led him over the last lap of the journey (Acts 22:11).

The night of blindness had shut Saul in upon himself. He could not see the curious peasants who gazed at this white-robed young Rabbi being led along the road. But there was one thing he could see, for it was burned in on his brain in the blaze that smote him to his knees. It was the light of the glory of God in the face of Jesus Christ.

A *shining* face—Matthew says.

A *shining* face—Luke testifies.

A *shining* face—John vouches for.

A *shining* face—Paul declares.

And I love to think of the shining face of Jesus as Peter, James, and John saw it on the Mount of Transfiguration. And as John saw it in exile on Patmos—a face "shining like the sun in his strength." As Saul saw it when it was blistering like a torch when it smote him to his knees. But I know that the face of Jesus was a shining face, though not bright as the sun shining in his strength, when the blind looked at him with new-seeing eyes, when the deaf stood and listened to the world of sound he had opened to them, when the dumb talked after he untied the knots in their tongues, when the crippled went away whole, when the lepers went on their way cleansed, when crazy men went on their way with their reason restored, when funeral processions were broken up. His face shone because of the joy he had brought to others!

And because of the sympathy and the sweetness and the tenderness and the gentleness and the kindness and the indignation which he so quickly felt in the presence of injustice and evil, his face shone. A shining face indeed was His face—oftentimes!

III. A Stained Face

Yes, the face of Jesus was a stained face—sometimes.

Once, in Bethany, His face was stained with *tears.*

To this little town He came where in the grave for four days Lazarus had been sleeping the sleep that no noise can disturb, no life arouse, no power molest. All the shadows of a reality darker than midnight's darkest blackness were focused upon that little house. And death, whose only music is the sob of broken hearts, had boldly and defiantly robbed their treasure house of the dearest object of their affection.

"When Jesus therefore saw her weeping, and the Jews also weeping which came to her, he groaned in the spirit, and was troubled. And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" (John 11:33-37).

Jesus weeping came to the grave.

"It was a cave, and a stone lay upon it" (John 11:38). Stained with tears was His blessed face—in Bethany!

Not only there, but at another time at another place His face was stained with tears. During the days of that last week that sloped up to Calvary's bloody top as rough steps that lead to a height where storms howl and rage, He came around Olivet's brow one day, in His one and only hour of royal pomp. Then and there His eyes, as clouds that suddenly burst into floods, washed His face with tears.

"And when he was come near, he beheld the city and wept over it"—(Luke 19:41).

"Eklausen!" He wailed aloud, the tears streaming down His face. What wretchedness—in that city. What wickedness! What future calamities awaited Jerusalem! Knowing the end from the beginning, His tender heart revealed itself through eyes that ran tears. No wonder. Wherever He looked He found unhappiness. Discontented and bitter the upper classes. Sullen and hopeless the lower classes. Insecure was life. Insecure was property. The city with alarming rumors, jealousies, suspicion, fierce debates was filled. There poverty added horror to horror. He saw Jerusalem as she was—in her sorrow. Back of her pageants was the heart of the city burdened with care. Amid the playgrounds of the city the heart of the city was smitten with sin. Back of all the theatres, processions, games, festivals, He saw the heart of the city wrung with anguish. Looking into the future with His omniscient eyes, He saw the hillsides covered with Roman encampments and more crosses than there are trees in a king's forest, and the bodies of thousands upon thousands of Jews festering thereon while the sky was darkened with vultures feeding upon

these bodies, and Titus Vespasian exulting in bloody victories and cruelties.

Stained with tears His dear face. But with *blood,* too.

In Gethesmane's garden the roots of His divine emotion put forth their crimson tears. Let the Book tell us about it. Listen!

"And he was withdrawn from them about a stone's cast, and kneeled down, and prayed. Saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly; and *his sweat was as it were great drops of blood falling down to the ground*"—(Luke 22:41-44).

Behold the weeping Christ's face stained with tears.

Behold the suffering Christ's face stained with blood. "He sweat as it were great drops of blood."

He gave His blood for me. Yes. Blood oozed from the holes in His palms where the nails went. Blood spurted from the feet where the spikes were driven raggedly through. Blood dripping from His back where the merciless scourge cut His back to shreds. Blood gushing from His side where the savage Roman spear went its unholy way. Blood trickling from the thorn punctures in His brow. Yes—all this. And blood staining His face when, in the shadow of the old Olive trees, He listened to the shuddering necessity of a world's sin utter itself in agony of soul no words can express.

Stained with *tears.* Yes.

Stained with *blood.* Yes.

But more. Stained with *spit.*

In the Book of Mark one bold, bare, cruel statement stands out in all those darkening scenes like a flash of lightning that rips the black vestments of the storm cloud. Namely—"They smote him on the head with a reed and *did spit upon him*" (Mark 15:19). Isaiah had prophesied: "I hid not my face from shame and spitting"—(Isa. 50:6). And here, in indignity heaped upon indignity, it came to pass. And in close kinship with Mark's statement is Matthew's statement, which seems to shriek itself with all the wildness of delirium into our souls: "What think ye? They answered and said, He is guilty of death. Then they did *spit in his face,* and buffeted him" (Matt. 26:66-67).

But, shudderingly, as one passes by a ghastly sight by the roadside, shall we not pass from the sight of that face befouled with spit? But, as we pass, may we never forget that His face was stained with *spit*—for us. With *tears,* too—for us. And with *blood!*

IV. A Smitten Face

Yes—a smitten face was His.

The old prophet, whose words flamed in the darkness of out its brightest star to mark the birthplace of the Messiah, had said: "I gave my back to *the smiters,* and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" —(Isa. 50:6).

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, *smitten of God,* and afflicted"—(Isa. 53:4).

And *after* him, and *like* unto him, Matthew has told us this: "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, Who is he that smote thee?"—(Matt. 26:67-68).

And Luke, by the Holy Spirit, even as the others, said:

"And the men that held Jesus mocked him, *and smote him.* And when they had blindfolded him, they *struck him in the face,* and asked him, saying, Prophesy, who is it that smote thee?"—(Luke 22:63-64).

And John, writing as one who speaks weepingly, said: "Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and *they smote him with their hands*"—(John 19:1-3).

Think of it! Smitten the face where never dwelt a trace of indwelling hate. Beaten with their hard knuckles the face that never for one moment bore trace of sin. Smitten with their hard fists the face where no hypocrisy ever stamped itself. Smitten with callous palms the face whereon no evidence of scorn of the high and holy was ever seen. Smitten with rough buffetings the face where no deceit, no insincerity, no sin, no dishonesty, nor anything evil ever held for one fleeting second reign or rule. Surely, with a sort of spiritual nausea, at the thought of such malicious hate, we turn from looking upon the face smitten and bruised with blows from hard fists and rough knuckles and calloused palms!

No wonder in Isaiah 52, we find these words: "His visage was more marred than the sons of men"—(Isa. 52:14).

God forbid that we should forget that face more marred than any man's.

Down South where his memory is still revered they tell you this story of the late General John B. Gordon:

"Years after the Civil War, Gordon was a candidate for the United States Senatorship. The day came when his name was to

be put in nomination in his state legislature. In that body was a man who had been a comrade of Gordon during the war. But for some reason the latter had incurred his resentment and the man had decided to vote against the General. When the time came, the roll was being called for the voting. Presently this old soldier's name was reached, and he arose to cast his vote against the man with whom he had fought all through the great struggle of four years. General Gordon was seated at the time upon the speaker's platform in full view of all the legislators. As the man arose his eyes fell upon a scar upon Gordon's face, the mark of his valor and suffering for the cause to which he had literally given his life-blood in battle. Immediately the old soldier was stricken with remorse. As he saw this token of the sacrifice and suffering of the man by whose side he had himself fought, he cried out with great emotion: 'I can not vote against him; I had forgotten the scar—I had forgotten the scar'!"

Some of us have forgotten the scars. We have forgotten the sacred brow dripping crimson from under its thorny crown. We have forgotten the wounded side where the savage Roman spear drank deep the costly libation of His blood. We have forgotten the hands and feet pierced with the nails and stretched and torn with the weight of the precious body of the Suffering One. We have forgotten what a claim these scars constitute upon every life they have redeemed from death, and the tender appeal of their mute lips.
ignorance, like forest fires at night, 800 years before heaven put

V. A Set Face

Looking not and turning not to the right or to the left, He walked deliberately down that road that was blocked yonder by a bloody cross.

Significant words indeed are those we find in Isaiah 50:7, where Isaiah speaks of the "patient endurance of reproach" as shown by Christ. We find these words which show us the SET face of Christ: "Therefore have *I set my face* like a flint, and I know that I shall not be ashamed."

Significant words in Luke 9:51: "And it came to pass, when the time was come that he should be received up, he steadfastly *set his face* to go to Jerusalem, and sent messengers before his face!" And then, in Luke 9:53, we find: "And they did not receive him because his face was as though he would go to Jerusalem."

We think of the pioneer fathers who set their faces to the wilds and the wilderness!

We think of Columbus with his face set across an uncharted, unknown, wild and awful ocean!

We think of Judson with his face set toward a heathen land where he suffered valiantly for Christ in foul and filthy prisons!

We think of Livingstone with his face set toward the jungles of Africa where people were in the darkness of heathenism, where he started the road that became a highway over which Ethiopia stumbles with hands stretched out toward God.

We see Paton with his face set toward islands of cannibalism —set toward those islands when people warned him that the cannibals would make a drinking cup of his skull.

We see Luther with his face set toward the Diet of Worms.

We see Washington with his face set toward the east when there was no shining of the yet unrisen sun of Liberty.

But none of these, nor all of these, mean what it meant for Jesus to "set His face like flint" toward THE CROSS OF CALVARY, where He was to give His body to the nails and "make His soul an offering for sin."

Jesus came to die—not to teach, not to live a beautiful life merely, not to be only a miracle worker. But to die. And He would not be turned aside.

"From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men"—(Matt. 16:21-23).

And Jesus heard in Peter's voice the hiss of the serpent! He heard again the voice of him who, in the wilderness, said, "Make these stones bread," who, from the pinnacle, said "Cast thyself down," who, from the mountain top, said "Bow down and worship me."

But Jesus would not be turned aside from the Cross. He kept His face "set like a flint" as the sun will not cease its shining because of the clouds—as a mighty river will not be stayed by sand piles on its way to the sea—as a great giant will not be stopped in his march by straws men put in his way.

Jesus set His face to walk the last foot of the Calvary road, to bleed the last drop of Calvary agony—to suffer the last minute of Calvary pain—to drink the Calvary cup to the last bitter dregs, to tread the wine press until the last cluster was trodden dry. And

He had to be heroic to have and to hold that set face. For rough indeed the road that ran from Bethlehem to Calvary. And sometimes I wonder how even the strength of the Son of man could endure it and keep on walking in it. No wonder there came hours when He was so tired He could sleep through a storm that lashed the sea into fury. I am not surprised that He sat down upon a well curb to rest. And somehow, I seem to catch some of the pathos of the statement that has been put into a song:

"Thou didst leave Thy throne and Thy kingly crown,
When Thou camest to earth for me;
But in Bethlehem's home there was found no room
For Thy holy nativity.

"Heaven's arches rang when the angels sang,
Proclaiming thy royal degree;
But in lowly birth didst thou come to earth,
And in great humility.

"The foxes found rest, and the birds their nest,
In the shade of the forest tree;
But thy couch was the sod, O thou Son of God,
In the desert of Galilee.

"Thou camest, O Lord, with thy living word,
That should set thy people free;
But with mocking and scorn, and with crown of thorn,
They bore thee to Calvary.

"When heaven's arches shall ring, and her choirs shall sing,
At thy coming to victory,
Let thy voice call me home saying 'yet there is room,'
There is room at my side for thee."

No wonder they had to call on Simon from Cyrene to carry His cross that awful day. How He could carry it so far is a reality that holds our hearts wrapped in wonder and awe.

And long, long centuries had His face been set. Mysterious, but true, it is that His face was set toward Calvary before light ever came from the sun. Before any wave ever broke in white foam on any shore. Before any wind ever murmured among the forests of earth, the blessed face of Christ was set for our salvation —set bravely toward a bloody hill. Was He not the Lamb, the Lamb of God, *slain from the foundation of the world?*

O blessed, love-set face! Call us to more heroic living. Our

modern religion is so at fault as to matters heroic. It speaks too often in terms of contentment, of success, or comfort. As a consequence, many languish with spiritual diabetes—too much sugar. Never hid Jesus the sharp stone. Never did He soften the shadows. Never did He gild the cross for the sake of winning followers.

Turn thou the light of thy set face upon us, O Christ of God!

VI. Sometimes a Scorching Face

"Whom do mer say that I the Son of man am?" (Matt. 16: 13).

We turn to an aspect of the face of Jesus that we seldom think of. The Jesus of popular thought is a meek and mild-eyed saint who was always saying gracious things and always doing gentle deeds. He was a man who spoke always with a wooing note—indeed almost with a cooing note—and who was unwilling to appear stern at any time. The Christ of history, the Christ with eyes of flame and feet of brass, as John saw him, is a stranger to them. We do not feel the awe which the exile on Patmos felt. "And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence! And his disciples remembered that it was written, The zeal of thine house hath eaten me up"—(John 2:15-17).

In *popular thinking* much is thought of His tenderness and of His sympathy and of His joyfulness and of His prayerfulness, but little evidence of thought of His severity is shown.

In popular *speech* much is said of His sinlessness, of His sufferings, of His forbearance, but little is said of His severity.

In popular *writing* today much is written of His patience and His humanity and His divinity and His wisdom and His power, but few pages about His severity!

In popular *thought* much is thought concerning His lovableness and His love and His faith and His hopefulness, but little concerning His SEVERITY.

Many look upon Him as a lamp glowing softly—never as a furnace burning fiercely. Many look upon Him as a zephyr ever whispering gently, never as lightning flaring furiously, or as a storm full of fury! Many look upon Him as a river smoothly flowing—never as a whip hissing wrathfully. Many look upon Him as balm sweetly scented—never as acid stringently cleansing. Many look upon him as a covering comfortably spread, never as a consuming fire. Many look upon Him as Mt. Everett, quiet among snows of age, never as a Vesuvius flaring forth in volcanic

eruptions. Lake Geneva never stirring, never as a Niagara thunderous and righteously indignant! Gentle mother speaking pallid consolations—never a mouth holding two-edged sword. But: "Jesus was a man of indignation. His eyes flashed. His words burned. There were men in Jerusalem who never forgot the glance of His angry eyes! The men who were nearest to Him and who called Him holy, often thought of the times when they had seen Him angry. They did not hesitate to tell about it in the narratives written for the instruction of all believers!"

Harken to Him there when every word falls with the scorching power of fire, with the burning power of lightning! They, His enemies, withered before Him—like flowers wither in a furnace. Somebody said when Wilberforce spoke in Parliament his face took on a new light and burned with some mysterious glow. Somebody said that when Daniel Webster spoke on one occasion, his eyes "emitted sparks." Somebody said that when Patrick Henry spoke in the Virginia courthouse, his face was "bright like a torch, slowly kindling, then flashing." A New York editor said of Henry Grady: "He was an animated aurora with all the variations of a luminous sunset!" And JESUS, when He spoke that twenty-third of Matthew, had His face to catch the fire of His heart. And nobody could speak as He spoke then without His face "catching on fire from His heart."

"And I saw a great white throne, and him that sat on it, *from whose face* the earth and the heaven *fled away;* and there was found no place for them" (Rev. 20:11).

We ought to keep clear in our heart's vision the face of Jesus as our Lord. When the order for action was given in Dewey's fleet on that memorable May morning in Manila Bay, one of the powder boys hastily took off his coat, which slipped from his hand into the water. In the inside pocket was a photograph of his mother. The boy had just been looking at it, and had restored it to what seemed to be a safe place. He asked to be allowed to jump over-board and recover the coat, and when he was forbidden to do this, he went to the other side of the ship, leaped into the water, swam to the coat and rescued it. For disobedience, he was put in irons and held for punishment. Commodore Dewey wondered why he risked his life and disobeyed orders for the sake of a coat; for the boy had said nothing about the photograph. In answer to Commodore Dewey's kind questions, he disclosed his motive. The Commodore's eyes filled with tears, and he clasped the boy in his arms. Orders were given that the little fellow should be released. "A boy who loves his mother enough to risk his life for her picture," said Dewey, "can not be kept in irons on

this fleet." This is the kind of feeling we ought to have about keeping clear in our mental vision and in our hearts the beautiful and wonderful face of the Divine Saviour! At some glorious time "we shall see him as he is"—one of God's days!

VII. A Shrouded Face

What a day was that when Jesus died! If I knew all languages and had an eloquence that excelled the sweetness of heaven's music, I could not adequately talk about it. But He died. And Joseph of Arimathea, a rich man, went to Governor Pilate and begged the body of Jesus (Matt. 7:58). And Pilate, marveling that He was so soon dead (Mark 15:44), gave consent that they should take that body off the cross.

I don't know who pulled the nails out of those cold, icy hands and from those poor blue-veined feet. Maybe Nicodemus did it. Maybe Joseph of Arimathea himself did it. Maybe John. Maybe poor distracted Peter back from the scenes of the wild tortures of his denial. Anyway, the dear Christ was taken down from the cross. And they wrapped His dead face in the grave clothes and carried Him out to the rich man's tomb and left Him there, all marred and scarred, where for the first time in thirty-three years the cruel world left Him alone. And that night when He who had been born among cattle in a borrowed stable, and who died between two thieves on a cross of crucifixion, slept in that borrowed tomb, there was not a man or woman among all the men and women who had ever heard His name who believed He would live again. That shrouded face a banquet for worms would be. He was dead. No darker night ever shadowed human lives or ever gloomed a world.

Back, Mary Magdalene, and all ye weary women—back to the petty round of household duties. Jesus is dead.

Back, ye disappointed fishermen, James and John, sons of Zebedee, who left your nets to follow Him. Buy ye other nets now and take up your fishing again. Jesus is dead!

Back to your tax gathering, Matthew. There were those who said you were foolish to leave your government position to follow the long-haired fanatic from Nazareth. And they were right. Wisdom was in their words, though you would not believe it. Back, Matthew. Jesus is dead.

Back, Mary, mother of Jesus, and see if you can find healing for the hurt of your soul. He, thy first born, whom thou didst carry in thy womb, is now an occupant of the tomb. Back, Mary, mother of the Christ. Thy son is dead.

Back, Lazarus, to Bethany where everything about the Bethany

home will make you think of Him. Back; and some day maybe you, the widow's son, and the nobleman's daughter, may go in the garden and mingle your hot tears on the stone rolled against the tomb of Him who, not so long ago, took you from the embrace of the skeleton arms of death to the embrace of loving arms of flesh—back from the dark of death's night to the light of life's day. Jesus is dead.

Back, Simon Peter, to the old job. And from the old job to your bed. And when, in the nightmaric grip of troubled dreams, you swear again you never knew the mighty one from Nazareth, awake to joy. Your denial can wound Him never again and shame you no more. He who washed thy feet is dead.

Back, Governor Pilate, back to your court. Others will enter thy judgment hall. But none sinless like He. Look no more with horror upon your hands with the blood stains that water will never wash away. The Strange One, who said that you could have no power to crucify Him or release Him except it were given you from above, is dead.

Back, John, to your home. And fulfill the son's vow you made to the desolate mother at His bidding at the cross out yonder. Back, John, the bosom on which you leaned at the supper is still as the deepest hush of whisperless silence. He is dead.

Back, ye women of Galilee. And you can come with spices not half so fragrant as the service He rendered you in Galilee—and maybe the soldiers who sit to guard the tomb will let you in with the linen Joseph brought to fix them about His body. He is dead now.

Back, ye Roman soldiers, who drove the nails and gambled at the foot of the cross. Remember that never before did you see one pray in the agonies of crucifixion for those who killed Him.

Go back, O centurion, who testified that He was a righteous man. Go back to supervise other bloody butcheries! Jesus is dead. But every storm cloud that drenches the earth with rain will turn your thoughts to Golgotha where midnight reigned on noonday's throne.

Back, ye Jewish authorities. Have no more controversies concerning His Messiahship. You have buried Him. Now bury your disputes. Dead He is—dead with strange scars on His body.

Go back, Simon of Cyrene, to your own country. But know that the load thou didst carry when from His falling shoulders to thine it was placed is the tree which, made into a cross, yielded blood and beareth fruit which is for the healing of the nations—a tree in the shape of a cross beam around which gathereth all the light of sacred story.

VIII. A Seen Face

A seen face? Yes. Really? Here? No—not here. For "here we see through a glass darkly, but *then* face to face!"

What a thrilling satisfaction to the heart just to see the face of somebody we love. We cherish their photograph when they are absent, and in quiet moments we gaze upon the photograph. They write us letters, and how we long for them. In greater hours they communicate by wireless. But when the door opens, and we see the loved one's face, what an exquisite and thrilling satisfaction—and so, says Scripture, shall it be in heaven!

Here we have His photograph. Here we have His love letters. Here, often do we catch His wireless messages in the silence and secrecy of the regenerate heart. But *there* we shall see Him as He is, face to face, without a cloud between—and we shall be satisfied when we awake in His likeness.

"We shall see Him as He is!"

That's enough—that's all we can stand just here. We shall all look upon the face of Jesus. We are assured that "every eye shall see him—that even those who pierced him shall look upon him." And if we are steadfastly pressing on in His way, we may sing with the Psalmist, "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness"—(Psalm 17:15).

"The reunion of the saints above will not be limited to the little circle that makes the family here. We belong to a bigger family than the one we live with in the flesh. 'Many shall come from the east and from the west and the north and the south and sit down with Abraham and Isaac and Jacob in the kingdom of heaven!' Like elder children born and out in the world before the younger children appear, the poets, prophets, painters, and martyrs preceded us. We never saw them in the flesh. Never heard their voices, but they will be with us in the great family reunion in the Father's house.

"Time, like a doting father, has told us of his older children, and we feel as though we knew them. But there they shall tell us face to face the stories of their lives. Moses will tell us of the forty silent days on Sinai. Enoch will tell us how he rambled into glory. David will tell us the story of the Psalms. Daniel will tell us of the night in the lions' den.

"Can you imagine yourself in the great throng that will crowd the Father's house, hearing the blessed Saviour saying, 'We will now hear Paul on the story of his conversion'? And later, 'We will now listen to Judson on his work in Burma'? Can you catch

the thrill that will vibrate when Luther, Wycliffe, Carey, Moody, Wesley rise to speak?

"The true and the great will all be there, and we shall see them and hear them at their best. Not at the cold distance of a concert hall, but in the warm, unrestrained fellowship of home. They will not be to us members of another race, demi-gods of another era. Neither shall we be to them scions of a weak, degenerate age. The years will be miles, and we shall simply have come from near and far to our Father's house.

"Like every family reunion, there shall be One, however, whose personality shall be dominant. What would the gathering of all the saints amount to if He would not be there who went to prepare the place? It would be a palace with a hearth. It would be a tree without foliage. It would be a sky without a sun.

"We all want to see the loved ones with whom we walked the dusty miles. We all want to see the immortals who went on before us. But far above and beyond all cravings is the desire to see our Lord and our Master.

"We have seen Him in the sacred page. We have seen Him on the artist's canvas. We have seen Him in the light of faith. But we want to see Him as He is."

We have often heard Him in the multitude. The services of the sanctuary are the sweetest experiences we have ever known. But we want to know Him as the family of Bethany knew Him. We want to hear Him as the group of Emmaus heard Him. Free from all the restraints of mortality and time, we want to grasp the nail-pierced hand, hear the love-filled voice of our Saviour in His heavenly home.

The joy of fellowship with our Saviour will not obliterate the joy of fellowship with each other, but it will subordinate it as the enjoyment of a soul-stirring sermon or chorus subordinates minor relations. Through eternity we shall be together in our Father's house, each real enough to each other, yet entranced by his Lord.

> "Friends will be there I have loved long ago,
> Joy like a river around me will flow;
> Yet, just a smile from my Saviour I know,
> Will through the ages be glory for me."

In the church in Memphis, of which I have the honor to be pastor, several blind people hear me preach every Sunday. Among these are Mr. and Mrs. Snyder. They have a beautiful little girl, Louise, who is a sweet child of some twelve years of age who is not blind. Once this little child was sick unto death in the hos-

pital. One day, one sad and agonizing day for many hearts, the doctors told me she could not live but a few hours. They also said that if the father and mother wanted to be near when she went, they must come at once. I hurried out to the little cottage in the suburbs where they lived. And though they were blind and could not see the anxious look on my face, they caught the anxiety of my heart in the tones of my voice. With a nameless dread clutching at their hearts, they asked me what was the matter. I told them. The dear little blind mother fell on her knees at my feet and cried aloud, while tears ran from her blind eyes, "O God, *please,* O God, *please,* please, don't let the lamp of our home go out. You know, O God, that she is the only eyes we have and the lamp of our home!"

I took these two dear blind folks to their little girl in the hospital.

God restored the child to health and strength—after many days. Not long after that, I baptized the lovely daughter. Many eyes saw her buried with Christ by baptism into death. But not the sightless eyes of her father and mother.

That same night I stood with the mother and father and the little daughter after the administration of the beautiful ordinance of baptism. The mother said, "O pastor, I wish I could see her face just once—just once!"

Not here shall she have that joy. But over there she will—one of God's days. Yes, in that day when these poor bodies shall have perfected eyes out of which have been washed the last trace of bitter tears, and from which shall be lifted the curtains of darkness. And the dear blind mother shall see her daughter's face, even as we, in the light of the glory of God in the face of Christ Jesus.

"Soon will come the setting sun,
When our work will all be done,
And the weary heart at last be still;
But the Lord with gentle cry,
Will awake us by and by,
And we'll meet again on Zion's hill.

"Deep the shadows in the vale,
Fierce the howling of the gale,
Long and dark the storm around our door;
But the Lord will make a way
To the shining realms of day,
With the shadow and the storm no more.

"Flood the heart with parting tears,
Frost the head with passing years,
Let the days of earth be filled with care;
But the Lord at length will come,
In His love to take us home,
And we'll never know a sorrow there."

One Plus God

By REV. ROBERT G. LEE, D. D.

"And say, The sword of the Lord and of Gideon"—Judges 7:18.
"And they cried, The sword of the Lord and of Gideon"—Judges 7:20.

Without going into any exposition of this chapter in the book of Judges, without going into any detailed description or prolonged meditation upon the striking events set forth therein, I say that the verses given as a basis for this message set forth the truth of one plus God. Gideon's sword plus God's sword. Gideon plus God. One—plus God. What an army! Just another way of saying, "If God be for us who can be against us?"

We acknowledge and emphasize

I. The Value of One

Dreadfully dark the days of the World War—begun twenty years ago. Then there were cold dawns on desolate seas with icy whitecaps racing like mad before cold winds, ships sunk by torpedoes, men swimming for awhile with only a merciless periscope as the only eye to pity.

There the harsh rumble of "dead wagons," their rims muddied with blood, carrying boys away whose last call was for mother.

There were air raiders dropping "hell-and-hustle" bombs on the earth where, in vermin-infested dugouts, men sweated blood as their glands burst—and they tried to recall the name of the sweetheart or the names of the children back home.

There were men who smothered in gas masks, their throats hot like an oven, their lungs cooked like bacon in a skillet, mumbling through dry lips the prayers their mothers taught them to pray.

There were Red Cross nurses, sitting through the night, waiting beside those who waited for "the boatman from over the river"—humming oft in the ears of the dying, "Jesus Lover of My Soul."

There were rivers that ran red with human blood, when a cyclone swept around the world—a cyclone made up of millions of spoken sad farewells and the sob of millions of aching hearts

and the moan of millions of agonizing souls "exceeding sorrowful."

There were whole hillsides that seemed to be made up of ghastly red and horribly broken fragments, men and mules and mud churned into devil's batter.

There were faces left blank—like a house without windows; ears that went deaf—like flesh petrified; limbs severed—like trees blasted under the lightning's whip; minds that went frenzied—like mad men who knew only fury; virgins cast to unleashed passions—like lambs thrust out among famished wolves; bodies blown to bits and scattered over the earth—like offal.

There was a fence of skulls and skeletons built around the world, while heathen nations, paganly startled, wondered at the so-called Christian nations loosing tongues that held not God in awe and loosing guns that brought cities prostrate and to a frantic fear, and—drew swords enough to make the world a slaughterhouse.

There were machine gun companies of young lads "marching up a battle road"—singing as they marched in the dark, singing as they trudged along in cold rains or lay down to sleep in mud and muck, "It's a Long Way to Tipperary."

There were valleys turned into graveyards—graveyards that look now like a forest of white crosses, where sleep war's murdered many.

There were the days when "the black damp of suspicion hanging over all the councils of men," Mars walked with thunderous and bloody boots across the fair gardens of earth and, with cruel fingers of butchery, tied crepe to millions of doorknobs.

During that pentecost of suffering and agony that swept over the world, I picked up a paper. One brief paragraph of war news read: "Quick advance made in surprise attack by American troops. Great battle won—and only one man lost!"

Just one man killed, that was all—only one. But that one was of much value to a little woman over yonder in a cottage home—her children, three wee bairns, tugging at her skirts, looking up wonderingly into her face, as she read a cablegram to which no answer was expected. That "quick advance," when only one man was killed, took the sun out of her sky of life. That "great battle won" quenched the fire on her hearthstone, leaving her heart desolate as a winter hearth without flame. That death of "only one man" took all the music from life's harp—for her, leaving her weeping for him who was not! Just one man. But to the children who would listen in vain for his returning footsteps, to the wife who would now hear his voice only in dreams, he was "all the

world." His going meant the shade from the stars at night, the going of the sun by day, the going of the shade from the trees, the going of the flowers from the garden, the going of the lamp that lit the home with the glow of joy and love.

And now think much of things of lesser value than a man—and we still can emphasize the value of one—just one. One link in a chain means much in a chain whether it be short or long, small or great. One brick in a wall is of value, whether the wall be high or low. One shingle in a roof is of great worth, even though not one shingle but many shingles make a roof. One wheel is of immeasurable value on a railroad, even though the wheel may be smaller and weigh less than other wheels. One soldier counts in an army, even though he be just a private, even though not one soldier but many soldiers make any army. One letter is essential to a complete alphabet, and no alphabet can function adequately without all the letters. If the letter A or S were missing from the alphabet—how greatly would writers be handicapped. One figure is necessary in the multiplication table—if that table is not to work havoc among the calculation of mathematicians. If one digit were missing forever—what would men do? One note counts on a sheet of music. Ask musicians—they know. One key on an organ is indispensable. Ask the organist what trouble and confusion they meet with when one key is all awry. If a young man comes to marry and one girl—just one, the one he loves—refuses to present herself, the same young man will learn in bitterness the value of one, as his wedding cake turns to dough. If, when a young woman stands at the altar for marriage vows, one man—just one, the one—does not meet her there, her joy lamps will fail.

Now—to further consideration of the value of one.

One of the Bible school teachers—a young woman—in a church where I once had the honor to be pastor, came to me one Sunday morning, during the Bible school hours, and said to me: "I am through! Get someone else for my class! I am not teaching this morning!"

I could not but quickly notice the discouragement sounding in the tones of her voice and on her face as she said disconsolately, "I am through."

I said, "Why?"

She answered, her voice all a-tremor, "I have only one boy today—just one, with all my visitation and writing. I'm through!"

Quickly I told her to go back to the classroom and teach that boy. I urged her to believe that in that boy, for all we knew, there might be another Cromwell to dissolve a Parliament, or

another Beethoven to touch the world's harp strings, or another Moody to rock two continents toward God, or another John G. Wooley to turn many homeward from the hog trough, or another F. W. Robertson to commit to memory the whole New Testament in both English and Greek.

Rather reluctantly she went back to that one boy—that just one boy! And, the tears still falling, agony still in her voice, she went with something of the comfort that a saddle horse knows when he carries a rider with a cockle-burr under the saddle. But her disconsolate words set me thinking. And I recalled that somebody said that history is filled with instances where one vote, just one, has decided elections of most tremendous importance.

Was it not by one vote that Aaron Burr missed being President of the United States?

Was it not by *one* vote that President Johnson missed impeachment?

Was it not one vote that gave Texas to the United States, and thus caused the war with Mexico?

Was it not just one vote that made California a part of the Union, and thus turned the tide of immigration westward? Was it not one vote that elected Oliver Cromwell to the famous "Long Parliament," and sent Charles I to the scaffold and revolutionized England, and made Great Britain free?

Was it not one vote that elected Governor Morton of Massachusetts in 1839, thus defeating Edward Everett, the famous orator, statesman, and scholar?

Was it not one vote, just one, in the electoral college in 1876 that decided who should be President of the United States?

Was it not by one vote in a self-governing, independent, democratic Baptist Church, in conference assembled, that the great Jonathan Edwards was sent from his pastorate into "a backwoods ministry"?

"I have only one boy today!" And I remember that no learned society discovered America, but one man—Christopher Columbus.

And no parliament, in a national crisis, saved English liberties, but one man—Pym.

And no confederate nation rescued Scotland from her ecclesiastical and political enemies, but one man—John Knox.

And our prisons were purified and dark dungeons given light and fresh air, not by associated organizations of charity, but by one man—John Howard.

And the disgrace of the lack of proper nursing ministry was reformed, not by cooperative clubs of interested women, but by one woman—Florence Nightingale.

And, on November 11, 1793, on the very day when the French revolutionists tore the cross from Notre Dame, smashed it in the streets, and abjured Christianity, a Gospel lamp was lit in a foreign land and a new continent claimed for Christ—not by a band of men, but by one man, the fire of whose heart had melted the lead in his feet, William Carey!

"I have only one boy today!" Only one. But he *is one!* He is not *everybody*. But he is *somebody*. And he is important, and none the less important because he is the only one. He matters, though he is only one among many. How many thousands of times we see this demonstrated.

Andrew brought Simon Peter to Jesus. Simon was just one. But there came a day when Simon was also many. For he preached the sermon under which, by the power of the Holy Ghost, three thousand passed from death unto life, adding greatly that day to the strength and numbers of the young church.

Joel Stratton, a waiter in a restaurant, brought John B. Gough to Christ. And Gough was just one—a rude and raw one. But there came a time when he was also many. For, in a ministry of forty and four crowded and productive years, he turned many from foulness of drunkenness to the fragrance of sobriety. And, after he died, devout men carried to his burial him who had been brought out of seven years of slavery, dissipation, and sin, into nearly half a century of service.

Ezra Kimball, a Sunday school teacher, led Dwight L. Moody to Jesus. He was just one at that time. But there came days and years when he was also many. For did not this bootstore clerk take one continent in one hand and another continent in the other hand and rock them both toward God?

An unknown city missionary led Jerry McCauley to Christ. Jerry was just one—and a river thief at that, a "wharf rat." But there came the years when Jerry was many. Ask the scarlet sisterhood of the streets if he was not many. They know. Yes, and God knows how that one became many. And we know.

Harry Monroe led Mel Trotter out of his bondage, sorrow and night into Christ's freedom, gladness and light. Mel was only one —and a bad one at that. But there came a time when he was also many—if we are to judge the tree by its fruit.

And a man, about whom we know little, led to Christ Charles Haddon Spurgeon, about whom the world knows so much. Spurgeon was only one. But the years reveal that he was many because of the many whom he turned to righteousness. However, to say more about the life of Spurgeon is like trying to play an oratorio on a cheap tin whistle.

But, before we go further in word or thought, let us not forget that it was Columbus plus God, for I believe that this nation has been a thought in the mind of God from all eternity. And it was Pym plus *God.* And John Knox plus *God.* And John Howard plus *God.* And Florence Nightingale plus *God.* And Carey plus *God.* And Simon Peter plus *God.* And Stratton plus *God.* And Kimball plus *God.* And the unknown city missionary plus *God.* And Moody plus *God.* And Spurgeon plus *God.* "The sword of the Lord and of Gideon."

And the lives of these and many others show that Jesus knew the power of one plus God, when He said:

"I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." (John 15:5).

Let us notice that

II. The Power of One Plus God Is Illustrated in the Bible

There is Noah—refusing "to accept the position of the world as final." The one who saw with a sorrowful heart the dread scenes of moral corruption, he carried a heart heavy with "the burden of a degenerate race." He lived in a day when "all the imaginations of the thoughts of man's heart were only evil every day"—when God himself was "grieved at his heart" (Gen. 6:5-6). Eager for righteousness in the midst of a people eager for wickedness, striving to have the fruits of the spirit in the midst of a crooked and perverse generation that was sowing and reaping to the flesh, we see him patient and solitary—proclaiming the word of God, doing the will of God. His life was a stream of unmuddied water in an ocean of iniquity. But it was Noah plus *God.*

Think of Abraham. In him the genius of the Hebrew race is summarized. Greatly and solitarily in advance of his age, a man of great sacrifice, unappreciated by many, the father of a vast multitude, he "planted the blessings of civilization in countries and kindreds and houses untouched by light." His was "the unselfishness of a life which feels the largeness of its room and pities the narrow surroundings of others." But it was Abraham, the friend of God, treading a political arena and restraining wrong, plus *God.*

Consider Jacob, with a dream of Bethel "both penal and pleasurable," wrestling once at Peniel with an angel. Enduring at first laborious days for material profit but emancipated from individual ambition eventually, he lived to become a universal benefactor, the supplanting power in him giving place to uplifting power. It was his dying whisper that reached across the cen-

turies and linked itself with the song of God's angels in Bethlehem. But all that is known of him on earth and recorded of him in heaven can be put under the statement: "Jacob plus *God.*"

I think of Joseph. He wore the white flower of a blameless life from boyhood to and through the governorship of Egypt. And his statesmanship wiped frowns from a tyrant's brow as the wind blows clouds from a threatening sky, leaving it fair. And his spiritual insight and foresight took fear from the heart of a famine-scourged and a famine-fearing world. But it was Joseph plus *God.* As we read:

> "Joseph is a fruitful bough,
> A fruitful bough by a well;
> Whose branches run over the wall.
> The archers sorely grieved him,
> They shot at him and hated him;
> But his bow abode in strength,
> And the arms of his hands were made strong,
> By the hands of the mighty God of Jacob."

And think of Moses. We can put a volcano in eruption in a sailor's pipe as easily as you can fully describe his life; the life and lift of this mighty man who moves among the mediocre as an elephant walks among a parade of mice, and walks among the great as a giant. But, as all governments of men know, as all theologies know, he "formulated a ceremonial system which expresses faith in God, sacrifice for sin, atonement and prayer for reconciliation, setting forth the moral element that forms the background of the Cross." Into Egypt, in the tears on his baby cheeks, there were floated God's navies of deliverance even as by the lifting up of his rod seas were divided while a nation—a nation born in a night—was brought out that they might be brought in. But it was Moses plus *God.*

Forget not Job. He "voiced the anguish of generations, asking God questions through lips festering with disease, standing in the dark pleading for the light." He relinquished not by one small ease-of-grip his faith, even when his wife advised him to curse God and die. Though all his property was gone and his children were all dead, we hear Job saying: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." "In all this Job sinned not, nor charged God foolishly." (Job. 1:21-22). But it was Job plus *God*—a case again of "the sword of the Lord and of Gideon."

Forget not, just here, Samuel, who "washed the heart of Israel with the snow of high, pure ideals." Think of what we read of this great prophet:

"And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you; and I am old and grayheaded; and, behold, my sons are with you; and I have walked before you from my childhood unto this day. Behold, here I am; witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they answered, He is witness"—(I Samuel 12:1-5).

Again—one man plus God.

And there is David, a Matterhorn of Scripture. If we measure him by a Christian standard, he is no saint. If we weigh him on heathen scales, he is no sinner. Matheson says this of him:

"The David of Israel is not simply the greatest of her kings; he is the man great in everything. He monopolizes all her institutions. He is her shepherd boy—the representative of her toiling classes. He is her musician—the successor of Jubal and Miriam and Deborah. He is her soldier—the conqueror of all the Goliaths that would steal her peace. He is her knight-errant—bringing mercy into war. He is her king—numbering her armies and regulating her policy. He is her priest—substituting a broken and a contrite spirit for the blood of bulls and rams. He is her prophet—presaging with his latest breath the everlastingness of his kingdom. He is her poet—all her psalms are called by his name."

But, it was David plus God.

And time would fail me to tell of Elijah, "the whirlwind whelped by the desert," standing out like a granite pillar, unmovable and unbreakable, amid a flood of ungodly men. And of Elisha, meaning in his quiet ministry to the nation, what salt means to bread, what light means to the eyes. And of Jonah under whose preaching hundreds of thousands of souls repented, as a whole city believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the last of them, crying mightily unto God, turning from their evil ways and from the violence that was in their hands. And of Isaiah, the flaming evangelist among the Old Testament prophets, compelling, by his dignity, priests to bow in his presence—causing, by his preaching filled with Sinai's thunder and the fore-gleams of Calvary, thrones to reel with terror. And of Amos, who, in a time when "the

scepter was frozen with the tyranny of impeached civilizations," called the nations to judgment, and tore "a catalogue of thrones from the parchment of nations." And of Samson, who slew many Philistines with the jawbone of an ass, finding that jawbone a refreshing well of water—afterwards slaying more in his death than in his life, making a mighty stroke against the enemies of Israel. And of Ezekiel, the man who used coffins for texts, and ate filth to show the horrors of slavery—a prophet who bled at heart over the transgressions of the nation—transgressions that set a-rolling the wheels of destruction. And of Jeremiah, "whose weeping resembled the weeping of an archangel over a ruined world." And of Paul, "a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God" (Romans 1:1), laboring with his own hands, stoned by the Jews, beaten with Roman rods, preaching with power as he compassed the earth with the truths of redemption—more than conqueror through the Christ for whom he "counted all things but loss." And of the little army of Jesus—the army that had no badges or banner, the army that had no weapon but truth and no force but persuasion, gathering strength like volcanic fires, stirring and shaking social life like an earthquake, bringing to dust the palaces of iniquity and its throne of regal wrong—setting the banner of the Cross over a wider territory than the Roman eagles shadowed.

But, in all cases, it was one man plus God—the human plus the divine—men and women plus God. "The sword of the Lord and of Gideon."

Notice that

III. The Power for Achievement of One Plus God Is Recorded in History

Take Gutenberg and his printing press. Coming at the moment when the world had something worth printing, it took the world by storm. Tearing down the curtain that intervened between the common people and the kingdom of heaven, it made the serf the intellectual equal of the priest. In King Alfred's day not one poor man in a thousand could read or write. But Gutenberg profoundly aroused civilization when he invented the movable type printing press, thereby enabling the human race to educate itself. He made the newspaper the university of the common people. He gave the Bible to the people in their own vernacular—and they rose to freedom and enlightenment from the serfdom and darkness of the ages. Because of that marvelous invention, mankind leaped over the antique walls of civilization, destroyed prejudices deeply rooted in the immemorial past, and widened the blind alley of ignorance into endless highways of wisdom. With

his printing press, Gutenberg opened an infinite horizon to the simplest minds. People who had lived in one age became citizens of all ages. Mysteries that had for centuries baffled the minds of sages became the gossip of every chimney corner. Thus Gutenberg helped reason overcome force, and the pen to supersede the sword. But it was Gutenberg plus God—"the sword of the Lord and of Gideon."

I think of Savonarola, in the days of Lorenzo. Koehne tells us about him in words more apt than any I could use. He tells how in youth Savonarola determined to be a monk. He folded his passions like a solder's tent that he might take his place in the armies of God. And he did this at a time when the times demanded consecration or genius. For civilization was bruising her wings against iron-barbed despotism. The people were carrying around priest-hushed consciences. The luxuries of the age had untempered the steel-clad modesty of the women. The mournful dirges of the chapel-singing monks were offset by the revels of the palace, where fortunes were drained in goblets of wine—at a time when the throne was sceptered by Lorenzo who was surrounded by a purple cloud of satellites, clowns, poets, scholars, and painted harlots.

Suddenly a half-starved monk entered the city. It was Savonarola. Bewildered by the eloquence of this Dominican monk, Lorenzo, patron of arts, invites the apparition to pulpit himself in Florence. Instantly, this cannon-mouthed monk burst into thunder. "The church shall be scourged and regenerated, and that quickly," was the message which, like a curse, fell upon Italy.

Lorenzo was panic stricken. For, as if to fulfill the dread prophecy, outside the city walls appeared a battle-fingered king, in the midst of a wilderness of swords. The people gathered in St. Mark's church building in penitential tears. Lorenzo went with them, and applauded the prophet. But his snake-like conscience crawling through the weeds of his heart, hissed with rage. Then he bethought himself, with the sweet voice of diplomacy and the oiled fingers of flattery, to smooth down the thunder clouds upon the prophet's face. So rank was offered him with the red-robed cardinals of Rome.

"No," said Savonarola, "for me is ordained the red robe of martyrdom."

Seeing his end was near, he toiled like a sun builder. Government was unseated from the palace and shouldered in the voices of the people. With his naked feet he trod down social iniquities. Ruinous taxations were annulled. He laid legal restraint

upon every Florentine Shylock. He regenerated the courts of justice. He introduced far-reaching philanthropies. He purged the municipality of corruption—and all this without the flourish of a sword, without a riot in the streets, without wasting a drop of blood.

Then cradling in his heart future republics, he arrayed himself against the aristocracies enthroned in Italy—the aristocracy of King Lorenzo, the aristocracy of the priests, the aristocracy of the classes, the nobles of Florence. Then they throttled him with a chain, and burned his body to ashes.

But they could not roll back God's chariot wheels by kindling, in the highway of the centuries, a human bonfire. For God reached down from the sky, took those charred ashes and flung them all over Europe. And wherever they fell, the earth shook.

All this that Koehne has said is but a masterful way of showing the achievements of one man plus God—victories by "the sword of the Lord and of Gideon."

And there is Martin Luther. So vital is his life, so vivid and present its influence, that it is with difficulty we realize that he was born four hundred and fifty years ago. Somebody said that Columbus discovered a new world, Copernicus, new heavens, and Luther, a new God—a God gracious for the sake of the work of Christ. However judged, however much despised, a colossal figure of the human race is Luther—a superlative mind and a superlative spirit. Great and discriminating the tribute paid him by the Catholic statesman, Lord Acton of Cambridge, who said: "Luther broke the chain of authority and tradition at the strongest link. It was an awakening of new life. The world revolved in a new orbit, determined by influences unknown before."

As another has said, he set congregations singing their chorals and hymns through four hundred years. The recognized father of modern education, he stands among the greatest educators of the world. None would deny this, who know. The first of those of his day to challenge Aristotle in the universities, he lifted Christ to the reasoned throne so long occupied by that mighty pagan. But it was Luther plus *God*—not Luther by himself. Again a case of "the sword of the Lord and of Gideon."

And how could we leave out mention of John Bunyan who wrote the book which, in English literature, stands next to the Bible? England kept John Bunyan in jail for twelve years. Thus do some nations, as Hillis says, reserve their wreaths of recognition until the heart is broken, until hope is dead, until the ambitions are in heaven. But, in jail, Bunyan, who would not settle down to despondency and gloom and complaining, picked up a pen.

And from that pen, dripping Scriptural truths as a service in the rock drips honey under the blaze of a summer sun, came the immortal allegory. And that book crawled out from beneath the bars of that jail and travelled more highways and walked more bypaths and knocked at more doors and spoke to more people in their mother tongue than any book the world has ever known—except the Bible, which is above and beyond all books as Niagara is above a mud puddle in power. It was Bunyan plus *God*—"the pen of the Lord and of Bunyan."

Think, too, of Oliver Cromwell. During his life the skies rained lies and cruel taunts. After his death, his grave was despoiled. With pomp and pageantry, Charles II ordered his bones to be exhumed and the skeleton hung between two thieves at Tyburn to satisfy his hatred. For twelve years Cromwell's skull was elevated on a pole above Westminster Hall, where it stood exposed to the rains of twelve summers and the snows of as many winters.

But his work could not be uprooted or destroyed nor the stream of his uplifting influence damned up. All the world knows now that, in the very darkest hour of England's history, Cromwell led his countrymen to unite in one effort to achieve liberty for the common people, to enthrone justice and toleration over a great part of Europe. He found a hundred laws upon the English statute books that involved hanging for petty infringements against the rights of the king. Moreover, in those days, Charles I paid forty-two thousand dollars for a necklace, forty thousand for a gold collar for himself, and fifty thousand dollars for a diamond ring for the queen. And Cromwell, the God-intoxicated man, set some things right—shattering the citadel of inquity, the Divine Right of kings, securing for the people the rights of conscience and religion. Knowing this, we know it was Cromwell plus *God.*

And there was John Wesley. He spent a lifetime going up and down the land doing good. He preached from twelve to twenty times a week for fifty years—in all, over forty thousand times. In his sixty-second year he preached eight hundred times. During his lifetime he rode two hundred and fifty thousand miles—on horseback. In his long preaching tours, he crossed the channel forty times. And the poor lost their hearts to him. The ignorant, the outcast, the collier, the clerk—all alike. At eighty-three years of age, he held thousands of sinners spell bound for an hour and a half. His secret of health was: "A little more work." Marvelous the influence and power of John Wesley—carried to his grave, when he died, by six poor men. But it was Wesley plus *God,*—nothing more, nothing less.

And there was Livingstone. Of old, men traced Caesar's march through Gaul by the villages he destroyed, by the fields he devastated, by the homes he burned. But we trace Livingstone's progress, through the many years of his toil, by the desert places that became gardens, by the wildernesses that became pools of water and blossomed as the rose. We learn from one who has written so admirably about Livingstone, when he was a child of poverty, that adversity chose him for her knight. At ten years of age, he entered the factory. Six in the morning found his little fingers guiding the thread—and, when the darkness fell, he was still standing beside the loom. His biographer also tells us that the first half crown he earned went for a Latin grammer, which he fastened to the frame of his wheel, while, between revolutions, he snatched a moment for his nouns and verbs.

And now, Africa, a wonderland today, is practically Livingstone's gift to civilization. His twenty-nine thousand miles of discovery and exploration added one million square miles to the then known world. The wanderings of Ulysses are not more fascinating than his travels for Christ. In two years he suffered twenty-seven attacks of African fever, the attacks lasting from one to three weeks. After twenty-five years of exposure and privation, he was worn to a skeleton. But over the highway marked by the tombstones of martyr missionaries, Ethiopia stumbles, with outstretched hands, toward God. It was Livingstone plus God—these two, day in and day out, travelling and working together.

It was once my privilege to hear the noted Dr. Charles A. Tindley, a negro preacher, pastor of the Calvary Methodist Episcopal Church of Philadelphia, Pennsylvania,—Tindley Temple.

For thirty-two years he was pastor of this great church. His congregation numbered ten thousand persons. His church was said to be the largest negro congregation in the world. Often he was forced to implore those in attendance on the morning service to remain away at the night service so that others would have a chance to attend and hear him preach. He has been called a "Lincoln in Ebony." His early life had similar bitter trials. He was born to grinding poverty, to great hardships, to hard knocks, to driving work. He came to the age of seventeen without a day's schooling, apparently doomed to ignorance. He came to Philadelphia and carried the hod. There, while he was carrying the hod, he was converted. The same change of heart that came to Zacchaeus and to the Ethiopian eunuch in the long ago, came to him. Then he worked as sexton of the church of which he later became pastor. He studied much at night. In later years,

when his opportunities were freer, he learned Greek and Hebrew —and everything else he could. He became a powerful preacher, never acknowledging that he, born of black parents, was responsible for his black face, ever acknowledging his responsibility to God for his life and for the Gospel with which God entrusted him.

My heart was grieved when he died last July—July, 1933.

Dr. Tindley wrote many hymns. Many of you, not knowing, have sung them from your church hymnals. In his favorite hymn which he wrote, he sang:

> "I shall see the land of Beulah,
> With mine eyes undimmed with tears."

Many people had eyes "dimmed with tears" when they heard of his death, though his own can well be clear and happy and unafraid.

The secret of that life was the power provided for him by the Christ whom he loved and served, whose completeness flowed round Tindley's incompleteness. That is the story of his life. Tindley plus *God.*

And what shall I say more? Nothing—except to ask a few questions and make a statement or so. Do you know that God calls you to be one? Do you hear? Will you hear? Will you answer? Will you give him your bits or your best?

Where is our gratitude if we live as though there had been no Galilean ministry?—no Jerusalem sorrows? No Calvary wounds? Living in the heart of a land that owes everything to him, what response make we to His call? Shall we be content to be less; to do less than He wants? Or shall we respond honorably and sacrificially to the marching orders of His kingdom's great advance, asking immunity no more from blood-letting? With us—shall it be sweet sayings about Him or scar service for Him? Shall it be rolling marbles or removing mountains? Shall the Cross be an ornament or a reality in our lives? Shall it be left-overs, or all? Cowardice or courageous conquest? Shall it be chasing short-lived butterflies of pleasure or going into a wilderness to recover lost sheep? Shall it be following the world that cheats us or the Christ who enriches us? Shall we be guilty of absorptions in the infinitely trivial? Shall we be guilty of obscuring life's larger values by stupid concentration on the relatively unimportant? Shall we pigmyize ourselves by groping after the petty and the picayune, missing the main chance? Shall we, having heard of, and singing of the cross of Christ, be guilty of indulgence of vital powers in trivialities? Shall we fail to acknowledge the power of "the sword of the Lord and of Gideon" —of one man plus God? God forbid!

A World Renowned Faith

By REV. J. C. MASSEE, D. D., LL. D.
Minister of Christ with the World for a Parish

Rom. 1:8

In nine of his epistles Paul utters a formal expression of thanksgiving for some reason connected with the faith, the zeal, or the labors of his friends. Perhaps the most significant of these is his thanks to God that their faith of the Roman church is known throughout the world, and was a matter of comment.

To understand fully this significance remember Paul's background of thought. Paul's life was Christ. His steadfast purpose was conquest of the world for Christ. His consuming passion was work in labors more abundant. Paul's strategy was the capture of the city. Remember how consistently he drives for the strategic city of every section: Jerusalem, Caesarea, the cities of Asia Minor, Athens, Philippi, Corinth, Rome. Capture the central citadel of thought and interest and radiate from that center the Gospel message. Naturally with this strategy Rome should be his ultimate objective. Capture Rome for Christ. Capture the world for Christ. While impatiently moving toward Rome, he finds that the whole world is already talking of the fact that the faith of Christ has been planted and is surviving in Rome. He thanks God for this. And he prays that by any means he may come to Rome and finally arrives a prisoner in Caesar's household. Paul knew the significance of Rome.

Rome was the world's nerve center. Here was the heart of world interest.

In a vital sense, from the seven hills this imperial city ruled the world of men, not alone by coercion of military forces, but by the coercion of ideals, customs, and social institutions.

Its streets and avenues were the nerves and muscles which articulating at certain junctions with the imperial highways gave system and symmetry to the empire. Those highways routed the world's veins and arteries through which the alternating pulse beats of its powerful influence the world's social, political and economic and religious interests throbbed back and forth. Under its power of alternating attraction and expulsion the world lived

its life. In all these realms it was seat of government for humanity. All its interests were world interests. Whatever survived in Rome, whether idea or institution became at once a world concern, and bore a message to the world.

So the fact that the Christian faith had reached Rome and survived, and was being spoken of in the whole world was a fact of deepest and universal significance. It has been said that New York is the grave yard of preachers. Certainly the skeleton remains of countless abandoned church buildings advertise the ease with which its pagan and carnal tides engulf unstable congregations. How much more Rome, when first the torch of faith was borne into the stygian darkness of its purely pagan environs. But the light won against the darkness. With John, Paul leaped in buoyant hope and confidence to the faith that "The darkness is past, and the true light now shines."

Rome is typical.

Every city has its world, and outlying district to which it lends its color, custom, and pattern. How tremendously true is that in American life may be seen in free rural main and city newspaper deliveries, interurban rail connections, automobile roads, telephone centrals in cities, city stores and mail order houses, lyceum bureaus, high schools and colleges, athletic fields and sports, men made conspicuous by their position and the institutions they represent, banks and markets. Every city is the heart of its district.

One morning I received a long distance telephone call from a home fourteen miles in the country. A man who had left his country home to become a city banker, had made his fortune and lost his health. Now he had gone back to the old home to die. City newspapers carried him portions of my sermons on Mondays. He phoned in to say that from these excerpts he believed he could accept my faith and asked me to visit him. This I did and soon led him to Christ and that peace that passes all understanding.

The men and religion forward movement was a vital effort to reach a whole continent for Christ by means of ninety city centers. It was good strategy and should have succeeded. It would have succeeded had the emphasis centered definitely in the redemptive and regenerative work of Christ.

What then is the Christian message from Rome, from any city to its outlying world? What is this faith now spoken of throughout the whole world? It must be vital, filled with the dynamic force of human interest and divine authority and compassion. It has just those things and it has them in kind and degree unknown to any other word the world has yet heard. First then.

The Gospel Is God's Answer to the World's Brute Force

The greatest force in the world is an idea whose hour has come. Here then is the release of an idea, whose leavening energy shall work through all human society to its ultimate transformation. The gospel idea introduces God to men in the beneficial attitude of a father, the father of mercies and the God of all comfort. Through Christ he is within reach of men, correcting, saving, renewing, reconstructing life upon a basis of a new and regenerating experience. By faith in Christ men are to be and are made new creatures. That new creation is the essential premise upon which the new society is being and is to be organized.

Rome, typical city, was the perfection of organized society under the arbitrary rule of law. Here was the incarnation of physical force. Such force knew no remedy but revolution. The only answer to force is violence, in lawlessness, in crimes, in rebellion, in revolution. Fear is the ruling motive in force, for the ruler as well as the ruled.

We thank God for much that organized human society provides us. Government is ordained of God, His mercy to the unregenerate mass of men who give God no place in their scheme of things. But, society organized is little less cruel and hard than society in anarchy.

Organized society is man's weaknesses combined to protect him from himself. Knowing the evil tendencies of his own life, he rightly suspects the evil purposes of his fellows. Caught in the grip of his own greed he combines with his fellows to protect honesty, i. e. property. Ruled and enticed by lust he writes laws and appoints guards to protect his virtue, his home. Recognized weakness spells fear, and fear in power is always cruel and relentless. It is that that gives voice and bearing to the militant communism. The cornered rat is fighting for his life, at least he is being astutely led into that panic of fear that translates itself into suspicion, jealousy, energy, hate, strife, destruction. Here force is fighting force with poison gas, the only weapon it knows.

Not one of us but has felt this cruelty, this brute force of humanity in struggle for the survival of the fittest. If we have not felt we have seen. There is a perennial effort to enforce righteousness by legislation and police regulation. So laws multiply, laws prohibitive and penal, with their accompanying burdens of taxation are laid upon men's souls and bodies. And political power is spelled in terms of greed and graft, spoils of office. It is but a step from corruption of politics, to corruption

of politicians, and so bribes, and protection, exploiting the poor, and the public.

Industry is organized to crowd out the small man and fatten the strong. "Society," is read in language of exclusiveness, again the crowding out process, the strong against the weak.

Never was this more perfectly revealed than when Caiaphas and Caesar met at the grave of Christ. For he was the representative man and his message was and is humanity's God-given answer to brute force. Bear your burdens, love your enemies, go the second mile, and so leave compulsion without a hand or a foot. Get right with God and there will be no further need for locks and bolts, for laws and police, society will be safe and good, because man is saved and good.

The death of Jesus on a Roman cross at the instance of the Jerusalem religionists was the answer of brute force to Christ and His message to men. And it was the natural answer of the only two possible answers. The other is surrender of life and all its directions to Him.

Since they would not yield, they must destroy.

But death could not hold their victim. At the grave of Jesus force triumphs, and men listen with sad hearts to the fluttering wings of departing hope. Ah, the infinite pathos of their cry: We *had* hoped, but. . . .

Yet, now, the strange news spoken of in all the work. The world's whispering gallery is saying, the grave of Jesus is empty in spite of the guards and the seals. Paul's crime before Festus had been that he had affirmed of Jesus who was dead that He was alive.

The victim of Caiaphas escaped, in his escape laid the ax of spiritual reality, sharp and two edged at the root of that religious system by which Caiaphas and his king have ever enslaved the hearts of men, and bound their minds with chains of superstition. A young Jew to whom I preached Christ in accepting and confessing Him said, significantly, "I can no longer be bound by the dead past." Surely, old things have passed away, all things become new. From the grave of Jesus the seal of Caesar is broken, and with its breaking human authority loses its scepter over the lives of men, and man is lifted out of the realm of law and the restraint of fear into the realm of grace and the constraint of love.

No longer endless sacrifices and despair. But one prevailing atonement, and liberty. And forever more in the realm of law, ethical idealism will become the standards of weights and measures. From henceforth law must be defined in terms of liberty, even as liberty is limited to the limits of law. Few men today would

be content to dwell in a city in which Caiaphas and Caesar were able to hush the voice of Christ, or to imprison in a tomb of despair his promise of eternal life and of immortality.

So in every city, we are concerned for the survival of faith, that is necessary for life. But there is deep concern as to the quality of faith that survives. The faith must exalt, and enthrone and embody Christ, that the message of our faith may be the message of His life and of His death, rather of the death He accomplished on Calvary, and the life He released on Pentecost. For it is become He who was dead and is alive, that we too might live in the power of eternal life. Paul's letter to Rome indicates that the emphasis of the city faith must be upon the cross, and the life it produces. The cross is never an apology, always it is an ultimatum, never an excuse catch word, always an active and imperative invitation. A tree sends down its roots and wraps them about a grave and transforms its death into life. So with the death of Christ. It is the militant message of life from God to men who embrace Him. Not just a cross, but the cross of the atoning Christ. The impression the cross makes on your life will always reveal the quality of your faith.

The faith surviving in Rome, the city, bore to the world the message of a new refuge for the sinner.

Any city is the eddy that catches the world's flotsam and jetsam, the derelicts that drift upon the swirling currents of passion, of sin, of crime.

It is a well known fact that the safest place for a criminal to hide is in the crowded city. It is easy to be lost there. The tree conspicuous on the plain is hidden in the forest. Every great city is therefore to the criminal the "city of refuge." Here the sympathy of its underworld, homes, holes and dives, easy and convenient hideouts. Men with guilty consciences instinctively flew to Rome, so the sinner hides himself from the law, his evil nature and habits grow and fatten. He becomes ever deeper dyed in his damnation. The cesspool ever becomes foul. Nor was all the machinery of the law effective to change the moral complexion or the social value of a single refugee. But the faith of Christ in Rome sends a message of hope to the whole world. The sinner may lose his sin rather than himself in the city where Christ is. The new life and liberty he seeks in the city may be found in a much more real and satisfactory way than he supposed or knew. The murky Tiber is not the only stream flowing through the streets.

"There is a fountain filled with blood,
Drawn from Emanuel's veins,

And sinners plunged beneath that flood,
Lose all their guilty stains."

Thus it happened to Onesimus, the runaway slave of Philemon, when he met Paul and the Faith of Christ in Rome.

Thus it happened to Jerry McCauley in New York, and to Mel Trotter in Grand Rapids, and Lucky Baldwin in Chicago, and a great company in all cities.

No wonder that Paul with this vibrant and vital faith would long to come to Rome. He "would add some spiritual gifts to them," and "have some fruit in them." He wanted a part in the establishment of that church in the strategic center city. For out of it as well as into it the human stream is ever flowing. It will catch and mould and bear an Apollos, Aquilla, Priscilla, Lydia. By the very fierceness of its struggle for life the Christian faith will come to possess and send on a finer and more vital quality. The faith surviving in Rome proclaimed to the whole world its purpose to effect a social and political regeneration, not however by legislation. It would maintain no lobby in the Roman Senate. It would preach no political gospel, sponsor no political or economic program.

No, its proposal was far deeper, more vital. It would establish the Kingdom of God in the earth in righteousness, truth, and love. It is indeed significant that the Epistle to Rome has in it no hint of a social gospel, or a social program, i. e. a social regeneration by means of massed social movements, or machinery.

Paul seriously proposed the redemption of the city and of the world by means of a gospel of free grace, experienced by individuals gathered into a new society. The only brotherhood proposed by the church of the first century was a centripetal one, not a centrifugal one. It was creating a new brotherhood of believers in Christ, not undertaking to apply the Christian fellowship outward to the whole mass of unregenerate men. Its social service was the product, not the program, of the church and its gospel. The faith of Christ proposes to recreate men, to put them on their feet in a restoration to normal life in fellowship with God, and to reinforce them spiritually for right living. Its power and its purpose are qualitative.

I know that men get uneasy and fear lest it is too slow a process to trust wholly to the light of truth, and the new quality, eternal life. But never mind the present stress and strain of life, the present energy of condition and circumstances. The best possible service to the city and to the state has been rendered when we preserve in it the faith which builds the kingdom of God in the earth by the Gospel of redemption through the Lord Jesus Christ.

Christ Shall Supersede Caesar

The faith living in Rome proclaimed that Christ should supersede Caesar upon the throne of the world.

"Jesus shall reign where e'er the sun,
Does His successive journeys run."

Christ or Nero? Here is the alternative. Christ or Chaos. But Nero is on the throne and Christ is the prince gone into a far country to obtain a kingdom. He will return to take His throne. "His knowledge shall fill the earth, as the waters cover the great deep." Hope then in the Lord. Here is inspiration, hope for struggling men. Fires of persecution were to sweep the Roman empire. Every city will follow in its wake and kindle its fires for the saints. Wherever the faith is too vital to be ignored the city and its world will strive to stamp it out, by direct repressive measures, or by the institutionalizing and thereby the devitalizing of it. And there are other forms of persecution beside prisons and stakes and burning caldrons of oil. There are other wild beasts than those lions of the Roman arena, or the dogs of the Roman gardens. There are social separations, and intellectual scorn, and comptemptuous epithets that dam. Men's souls can be made to suffer more than their bodies.

But Christ is coming again, and His reward is with Him. Those who endure shall receive a crown. A veritable cloud of witnesses urge us on. He endured the cross but He gained the throne. His head alone is worthy to wear the crown of universal dominion in every expression and direction of human life. This is the hope of our age too. And there is no other hope. The very voices that clamor for universal brotherhood, for equality of privilege, possession and place, are equally clamorous in promoting class hatred, strife and conflict around revolution, and the ever present threat of new holocausts of war. Surely the days of the end are revealed now. The love of many waxes cold, knowledge and iniquity are multiplied, false prophets are heard and followed on every hand and the children of the kingdom are hated in all lands.

There is no panacea. Nobody knows the answers to our multiplied problems and perplexities. Humanity is hurrying to the jungle again, the reign of appetite, the glorification of carnality justified by the philosophy of naturalism proceeds with accelerated speed. And there is none to deliver.

But the faith lives and hope lives. He will come again and righteousness shall proceed from His life into all the world. Wars shall be no more. Strife shall cease. His presence will lift the curse, fear shall no longer dominate mankind. Ah! What a prospect. Behold, He comes! Even so, come quickly, Lord Jesus.

My Mother's Legacy

By REV. J. C. MASSEE, D. D., LL. D.

Life's race is run in relays. We who are here have received from those who were before us and must pass on to those who come after us. Perhaps life holds no more urgent consideration than this. No one lives to himself. It can surely mean so much to no one else as to the mother. As her body is the repository of the unborn child, so is her heart the treasure house from which its riches are later drawn. Recently, a teacher whose life has enriched the lives of pupils in the graded school of her town for forty years wrote me a letter in which was a sentence of great indignation: "There are women who are only the body mothers to their children. Poor, shallow people, who, after bearing a child could after that, find nothing to do for it. But it is only then when she has given her child being that her task really begins." And for her the task in this connection should be defined both in terms of holy privilege, and imperative duty. After her translation, my mother's oldest son repeated to her youngest son, the counsel our mother had given him, concerning his children. He had turned to her when at his wit's end. She said to him, "Talk to your children, son. You cannot make them do, but can tell them, and talking to them will keep them close to you." Something of that wisdom must have been in the heart of a German woman whose son refused her counsels and went into a far country there to waste his substance in riotous living. After his conversion, in relating his experience he spoke of his childhood, his mother's institution, her oft repeated words of wisdom and his forgetfulness of them. He said, "I forgot them a long time, but one day those wonderful words woke up and I was saved."

My Mother

My mother was a woman of few words but of weighty sentences. In her case at least, frugality of speech meant a prodigality of influence. She had certain sophisms—wise sayings—whose simple, yet significant wisdom were graven deep upon the tablets of my memory. Indelible impressions outlasting half a century of life, half a million miles of travel in this and other lands, all the lessons of all my other teachers, all the sermons of

all the preachers I have ever heard, and all the influence of all my friends, of whom there have been a generous and gracious multitude. I owe her a debt I shall never be able to discharge. There are times, yet, when I am homesick for her, and would like to sit at her feet, lay my head upon her lap, and feel the touch of her hand, and hear the gentle tone of her voice.

It is my purpose to share with you, today, the legacy which she left me in some of the wise sayings I heard so often from her lips.

Be Ready!

Be ready, son! Time has become but a whispering gallery, bearing her voice across the intervening years. She gave me a time complex. Lessons must be prepared in advance, no cramming necessary for the final test. Engagements must be kept as a matter of conscience and on time. I must prepare to meet God, early, nothing must be left to chance, or crisis. Nothing must be taken for granted. Be ready, watch, for you know not when the Lord will come. Leave no room for shame or confusion of face.

So, also, prepare in advance for duties to come. Even for the carrying of burdens, for enduring sufferings that may afflict. In other words, she impressed upon me so often that I must be ready for life, to live it worthily. Failure is so often of necessity to be attributed to lack of preparation. The train by which I travelled from my home to college left my home village at 3 p. m. It was just an hour's run. At early breakfast my mother must know if my trunk was packed and ready for the depot. Again at the 12 o'clock noon meal she was uneasy unless the team was ready to carry me to the mile distant station for the three-hour distant train. In half a million miles of travel, I do not recall ever having missed a train. This anxiety about readiness has followed me through life. When, as a pastor, I left my charge for vacation, I was ready for months in advance, songs were selected, sermon subjects were chosen for a year ahead, every letter had been answered, the last call made, my desk clear, every duty done, nothing left unfinished to shame me, should I not return to that place and task.

Well, the years are shortening, the hours are swift winged in their passage. The shadows are from the westering sun. There is a journey awaiting me. Prepared? Be ready son: Yes, Mother. "I hear you calling me."

Big I, Little You

In a family of many children argument did not always settle differences of opinion. Strife of words sometimes degenerated

into physical struggle. Often angry clamor disturbed the peace of an otherwise orderly and peaceful household. In the midst of such unseemly strife, or after some unusual self assertion of rights of some member of the family, my mother would appear, look the group over, and with an unerring discernment call the guilty one to judgment with "the trouble with you, my dear, is Big I, little you." Somehow her words and her tones made selfishness not alone socially unpardonable, but spiritually criminal. Nothing so abhorrent as self assertion. Long afterwards an old and wise minister said to me one day, "God made right, the Devil added s and made rights. And always when a child of God stands on his rights he stands with the devil." It was all of one pattern with my mother's words. Self is the center, the heart of all sin, against God and against man. Here is the viper's brood, self will, self seeking, self assertion, self indulgence, self interest, self exaltation, self justification. Out of that spirit which enthrones self arise all our social crimes, sweat shops where the employer enriches himself upon the life of the employe, and where all his gain is blood money. Here is the root of that lust which is the parent of strife, war, greed, covetousness. The works of the flesh enumerate the items in a fearful catalog: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strifes, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like.

Here are the seepings of the cesspool of a corrupt and a corrupting human nature, untouched by the cleansing and regnerating power of God in Christ. It breeds contagion and creates poison. In its miasmic atmosphere death walks. Over against all this incarnation of evil is the example of Jesus Christ our Lord. The mind which was in Christ is the proper mind. "Though He was on an equality with God, He counted it not a prize to be seized, but emptied Himself, and took upon Himself the form of a servant." Thus He made Himself no reputation. He washed the disciples feet, He became the servant of all. When He was reviled, He reviled not again. He bore in silence the tauntings of His enemies. It is this superiority complex that constitutes the menace in many of our poorly balanced race and national interrelationships. My Mother, I think never questioned the superiority of her race, and heritage. But one afternoon I heard her speak to a group of negro children in a tone of consideration and respect, that forty years later led me to build their children a school and dedicate in it a tablet to my Mother. It also has through a long ministry been a constant rebuke to every unconsidered act, tone, or word, directed to an inferior, an alien, or a

less favored person. Ah! If we could come to the practice of that gentleness of Christ, which directs us each to seek not the things of His own, but the things of another! He only is great who serves. He only is filled with Christ who is emptied of self. My mother was great enough to serve without humiliation, and to suffer without complaint.

"Least Said, Is Soonest Mended"

How often she said it. How often she had need to say it to me. My forbears had passed on a heritage to me for an imperious and impatient spirit, and I added to their legacy an untamed temper. Quick and intemperate speech followed too readily upon inflamed temper. Of boasting and threats, she would have none. Her own tones were quiet. To impatience she opposed gentleness, to rudeness, graciousness; to confusion, and turmoil, poise and calm. My mother would not quarrel, yet she was most sensitive.

And she had convictions, deep, firm, and abiding convictions of right. But somehow she managed to surrender her rights without the surrender of right. Her ability to do this was not an inheritance. Rather, with her, it was a rich and rare achievement. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." There is no greater or rarer grace than that which enables one to rule his own spirit, and to temper his speech with the prudence born of love and kindness. I do not know what went on inside her spirit, but I do know that her hands held the reins, and that her lips refused passage to angry words. She had provocation enough. Did not she have me, and I was the last of many?

As I think back about my mother, I am sure that somewhere she had had her Gethsemane and her Calvary. But I am equally sure that she had reached her Pentecost, and another tongue. The law of her life was kindness. I never heard her speak an evil word of any person. When I think of her in this respect the words of David leap, shimmering with light upon the screen of memory, "Thy gentleness has made me great." Soft answers, gentle tones, the persuasions of love, how often and how justly they rebuke me as I hear her speak again. "She being dead yet speaks" to me.

I have not reached her stature. But her wisdom has kept for me my friends, when impatient speech would have lost them to me. And it has enabled me to work with irritating people; and it has made me often grateful that hasty judgments were not expressed since later they had to be reversed. And it has kept me to the effort to let my angers burn themselves out within lest

they scar the hearts and mar the faces of those who find grace enough to love me.

"Stick to Your Bush"

My mother told me one of the ancient fables. A father sent his children out to gather berries with the promise of a prize for the one whose bucket was filled first. As they went forth, he called the smallest child to him and whispered to him, "Stick to your bush." So as they went to the field and all the others ran from bush to bush in a wild scramble to gather the largest berries only, the little fellow stuck to each bush in turn till it was cleaned, and directly his bucket was full, and the prize was his. It made a deep impression on my youthful mind. Years afterward that story cost me an increase in salary of a thousand dollars a year, and thwarted the premature ambition of a younger preacher for a metropolitan pastorate. A church in Brooklyn had indicated its wish to have me for its pastor. Its officers had recommended the call, and I had given my consent to have their report presented to the church for its congregational confirmation. Then trouble began for me. An uneasiness within my heart about it arose and persisted. It grew and deepened. The more I prayed about it the less assurance. Then I took one morning off to wait upon God for His answer. Suddenly, out of the past my mother's voice: "Stick to your bush." Settlement, peace, assurance, all in an instant. Duty was clear. Then I wired, withdrawing my consent to the call. No doubt has ever assailed my mind, that God used my mother's simple story to guide me in that crisis. My work in my then present pastorate had not been finished, I must abide its completion. When it was finished God opened the way to a larger field. No deeper conviction rests in me than that if the preacher will leave the selection of his field of labor to the Holy Spirit, He will open the way for him without any resort to carnal methods, ecclesiastical wire pulling, or hurrying into difficult situations. Only thus can the pastor speak with authority to his people, when he comes to his office in the full assurance of divine appointment.

But, "Stick to your bush" has many other applications. Finish one thing before you leave it for another. Work by the job, not by the hour. Clean up your desk at the end of the day before you leave it. You cannot succeed and work by the clock. Hurried scrambling is a poor substitute for careful labors. One thing at a time well done avoids confusion and waste. The man with many irons in the fire rarely succeeds with any of them. Meredith's lines lay fine emphasis upon all this:

"He who seeks one thing in life and but one,
May hope to achieve it, ere life be done.
But he who seeks all things wherever he goes,
Only reaps from the hopes, which around him he sows,
A harvest of vain regrets."

"Because Christ Commands It"

Once, she said it. It was enough. For it was said under circumstances, and with a quiet certitude of knowledge and authority resident in truth, that left no question in my mind. Nor has there ever been any question since. So indelible was the writing, so deep the cutting that neither advancing years or advancing knowledge have ever affected it. She knew and she made me know.

It was on a day when I had made my first public confession of Christ. It was not in her church, but she had been there with me and had consented to the step. At home, later, we walked in the garden together. "Why," said she, "do you wish to be baptized?" "So that I will be a better boy," I answered. "No," quietly but very firmly. Then, why? I had asked in utter amazement. My mother replied: "There is, and can be only one reason, Christ commands it. You are His now. You have given yourself to Him. Now, He is your Lord. You must do what He has commanded and do it because He commands it." Thus quietly and none the less ruthlessly she stripped from all mere ritual or ceremonial any essential spiritual values. These may be salutary as symbols but they are utterly without power or part in salvation.

But, her contribution to my life that day was far more than a mere negation of the spiritual effectiveness of mere ritual. It may have been there that first was implanted in my mind the idea, later to become deep seated conviction, that to institutionalize Christianity is surely to devitalize Christianity.

But, this I know absolutely: that hour the Lordship of Jesus Christ was firmly and finally fixed as the guiding and governing principle of my life. It has governed my personal life. I have consciously yielded authority to no other consideration. Selections for places of residence and of service, choice of friends and associates, kind and number of pleasures, place and time of recreation, things permitted or forbidden in personal standards of conduct and conversations. All these things I have sought to settle in the immediate and living presence and by the revealed will of Jesus Christ my Lord. And I bear testimony that He has not left me without witness as to His presence and His will. So, I have been able to say with MacDonald,

"Then into His hand went mine,
And into my heart came He,
And I walk in the light divine,
The path I had feared to see."

Also, the Lordship of Jesus Christ has been the central item of my theology. In Him we know all of God we shall ever know, and in Him we have all of God we shall ever need. As I analyze my message, it seems to me that I have never really preached anything else. Christ can only save when and while He controls. Surely that has lain at the heart of all exposition of the word which relates the Saints to their God. It is Christ formed in us, the hope of glory. It is He who is Lord in the church. It is in His life communicated through the Holy Spirit that the church lives and functions. Not less, it is the Lordship of Christ that is the heart of the evangelistic message. Upon Pentecost the multitude to whom Peter preached were pricked in the heart only after Jesus had been lifted up to the throne as the Prince and Savior.

I am sure that I have not always seemed consistent. Grounded in the divine sovereignty, I have preached the responsibility of the human will. Believing in the election, I preach the necessity of and for voluntary faith in Christ. Truth is too many sided to seem consistent when presented serially and no one presentation can compass all its revealings.

I have not always been understood, nor have I been particularly concerned to be. But never since that hour with my mother in her garden, has there ever been one hour in which I have not been consciously subject to the presence and to the Mastery of Christ. I am His. I must at all cost do what He commands. And I can accept no duties beyond His will. What a transforming transcending experience it has been. Ah! My Mother, you released to me an idea, militant with the entire dynamics of the Kingdom of God in the earth!

My Mother's Second Mile

Long after my Mother was in heaven and had heard the Master's "welcome, enter thou into the joys of thy Lord," there came to me a little story about her that is so filled with revealing light that I use it here to climax this story of her legacy to me.

A group of kinswomen had listened to one of them relate a rather tragic story of her disappointment in a younger brother, upon whom she had poured out her devotion. She had given him not only the intangible wealth of her love but had given also unstintedly of her time and money in an effort to educate him.

He had left school, involved in an escapade which defeated all her labors and disappointed all her hopes in him. One by one, the members of the group with the frankness of relations, and family intimacies had expressed the opinion that she had done too much for him, had gone too far in her sacrifices. Then, when all had spoken, my mother said, "Daughter, you may regret not doing enough, you will never regret having done too much." One almost hears the living voice of Jesus saying, "If any one would compel you to go with Him one mile, go with Him two." Love can never be imposed upon. When the law of duty is translated into the life of privilege, service ceases to have limitations. Burdens become wings to the spirit of one who really understands that self emptying is the highest expression of spiritual freedom.

I, at least, have lived long enough to discover that life's choicest and richest treasures lie along the path of the second mile. It is there that all the oases spring, when one's path passes through any desert experience. What selfishness requires only selflessness can give without a wound or a scar.

Here are crowns of rejoicing for parents, teachers, nurses, doctors, ministers. Here is rest for weary hands and weary hearts.

"Who knows earth's needs from earth's lowest creatures?

Honest love, honest sorrow,
Honest toil for today, honest hope for tomorrow!
Do these mean nothing more than the hearts they
have saddened, the lives they leave weary?
Hush, the voice of the spirit to the seven fold heaven echo,
He that overcometh shall all things inherit.

A distinguished minister came to supply my pulpit. He became very popular with the young people till he declared that his life philosophy was to do nothing for others, but to make others serve him. Then they asked in sorrowful amazement, "Where then is the spirit of Him who said, I am among you as one who serves, for the Son of man came not to be ministered unto but to minister."

Who would dare limit the width or length of that path of service by which alone in the Kingdom of God on earth men climb the way to greatness. For he that is greatest must be servant of all.

Surely in our service and sacrifice to our Lord, we may regret not having done enough, we cannot regret having done too much.

The Blessedness of Hunger

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My theme "The Blessedness of Hunger" is based upon the words of our Master as recorded by Matthew in the fifth chapter and sixth verse, "Blessed are they that hunger and thirst after righteousness for they shall be filled."

In this Beatitude Jesus is commending not our possessions nor our satisfactions, nor our achievements, but our hungers. He is putting His blessing, not upon the things we have, but upon the quality of the things we want.

The judgment of any civilization;—the judgment of any life is found, not in the abundance of the things possessed but in the kind of things we desire.

Jesus changed the world, not by destroying its institutions nor by condemning its properties nor by pulling down its structures but by changing the wants of men,—by giving a whole new world of hungers and thirsts and desires.

Today the measure of our lives is to be found not in any differences of culture, of social position or of wealth. It is rather to be found in what passionately we want and propose to get and for which we are willing to pay the price of attainment.

The first temptation that Jesus faced (and it is the first and last temptation of any life) was the temptation to feed urgent hunger.

The Devil presented to Him the alternatives of desire, and Jesus answered, not in terms of things to be had but in terms of things to be wanted. Not bread, not fame, not power but the word and the will and the vision of God.

And so He, who knew the sources of abiding joy, pronounced His blessing upon those who hunger for that which is meat indeed and thirst for that which is drink indeed.

In such times as we are passing through all over our land and all over the world there arise to consciousness and expression the clamorous wants of men. They cannot be smothered and denied. America and the nations of the earth have yet to come to terms

with the results of universal education, world wide propaganda, stimulating contacts and intimate knowledge, which reach into the minds and hearts of men everywhere.

The round world has the radio, the moving picture, the newspaper, the salesman, and the lecturer, and now we must deal with the wants these have raised.

Hungers and thirsts have been stimulated which now demand satisfaction. There is no escaping the necessity for answer.

We have yet to reckon with the fact that we have created the machinery of boundless production,—that we have stirred in the hearts of men wants for radios, for automobiles, for beautiful homes, for leisure, for knowledge and for luxuries.

Mere bread is not enough.

We have been flaunting in the faces of our fellow men across the world the alluring things which our machine age has produced. And now the cry of men's hunger goes up to God, and there is no way of stilling it, but by satisfaction.

Around the circle of the earth rises that insistent cry of men to be fed,—not with the crumbs which fall from the tables of the rich, not with the surplus the fortunate are willing to dole out of their abundance, but for the equitable sharing of all the things which are the products of this advanced Christian civilization.

We cannot send millions of boys and girls to schools and colleges and send out missionaries of the gospel of life, and emissaries of our economic abundance without at the same time stirring hungers that will not be stilled until they are fed.

When I think of the unnumbered ages in which the teeming multitudes of living souls never knew the rich meaning of an abundant life, I can understand this surging, irrepressible cry that breaks from the very heart of our civilization today.

How God who made men in His image can look upon this world and endure it is more than I can understand until I look again to "that strange man upon His cross."

All the innumerable multitudes of men and women; of boys and girls that wearily have moved across the stage of tragic existence from the time they were launched from the side of their mothers and gave the first sobbing gasp for life, until the time when they dragged themselves to their rotting couches to pass out of the memory of men! The countless millions of God-endowed souls who have never known the meaning of life! They have toiled and suffered. They dreamed their fitful dreams and struggled to be free. Their backs were broken beneath the load of human toil and they cried out in agony to God but they never knew what it means to live!

My friends, if I understand the century in the midst of which I find myself living; if I apprehend any part of the great movement that is on in our own country and that flows like volcanic fire across the nations of the earth, I am quite sure of one thing and that is, this is a time when men are demanding the right to live. It doesn't make any difference what name it goes by or what form of government is molded by the hot lava flow of released human desires; it is the same everywhere—the irrepressible cry for—*Life! Abundant Life!*

Men want something more than scantily requited toil that drives the machinery of production to feed physical hungers, and make conquest of the physical earth. They want something more than the satisfaction of ministering to the luxury and fame and happiness of a few.

This surging cry that breaks from the aching hearts of neglected men is a cry for the right to live—the right to become the sons and daughters of the God who made them thus.

You may call it "The New Deal" or "Dictatorship" or "Socialism" or "Democracy" or "The Jesus Way of Life." But down at the bottom, often misstated, frequently misdirected, confused, impatient, dangerous, divine even in its half conscious fumbling, it is the God implanted and God stimulated hunger for life.

We have been wasting our time in silly, inexpressibly silly nothings, about the desires and passions of our boys and girls. Some of the literature for youth during the past decade is disheartening reading. It makes one sick to nausea.

Questionnaires have been sent to the young people of the colleges about the problems of sex, pre-marital relations, trial marriage and the like. Young people have been importuned for opinions on questions of economics, race, internationalism, peace, church unity and so forth. Most of the questions sprang from belated thinking upon the part of adults.

At last some college in the East sent out a questionnaire that asked youth itself to state the most crucial question before the young people of today. What do you think that question is? Ninety per cent asked, *"What is the Meaning of Life?"*

I asked a young woman who knows the youth of the world as do few of this generation, "What is the most important question before the young men and women of our day?" And she answered, "They want to know the meaning of Life." There you have it again.

After two thousand years during which the church of Him who said "I am come that they might have life more abundantly"

has been upon the earth, the boys and girls of our Christian homes and Bible Schools and colleges are asking us to tell them the meaning of life. They want to know what they are here for. They are asking for the explanation of the significance of this "monumental world." They won't be put off any longer with the promise that in some far off heaven they will be rewarded for the denials and sufferings and withholdings of this life. They don't want "pie in the sky, pie bye and pie." They want it now. They sense that this is God's earth, that this is their Father's world and that He has supplied it abundantly with all that is necessary to make life rich and fine and good. They want their share and they want others to share.

"Give us life!" That is the cry that is going up in the world today. It echoes back to the words of Jesus "Blessed are they that hunger and thirst after righteousness for they shall be filled."

It is no longer a question as to whether this generation or the next is going to share more abundantly in the goods of life. But it is a question as to the kind of life that is to be shared and the kind of hungers and thirsts that are going to be stimulated. It is just a choice between a civilization of good taste and a civilization of bad taste.

There isn't any other poem that Edwin Markham wrote that wrenches my heart as this about "The Toiling Man":

"Behold, he is the toiling man,
Unresting since the world began.
What blind road has he come to this—
Out of what darkness, what abyss?
Grinding grim blocks in ages gone,
His groans gave Greece the Parthenon.
Out of the depths of his despair,
The Colosseum whirled in air.
Back somewhere in the night of years
The Bricks of Babel felt his tears.
Back in the ages, stooped with loads,
Silent to curses and to goads,
With panting mouth and sullen lids,
He piled the monstrous Pyramids.
Yea, staggering under stripes and scars,
He heaved huge Cheops to the stars.
The Memphian sphinxes in their day
Saw him go by as still as they;
And on all roads he ever trod
His silence was his cry to God."

What difference does it make to that Toiling Man that the Parthenon is the most beautiful thing ever erected by the hand of man, or that the Roman Colosseum stirs the heart with an almost unbearable emotion. What difference does it make that the impenetrable mystery of the Pyramids haunts the more unfathomable mysteries of The Sands of Egypt, if in the presence of these wonders we must tell the tale of the human agony that created them? What difference does it make how many stories we pile each upon the other in our awe inspiring city of New York or that The Century of Progress amazes us with the marvels of human ingenuity and conquest, if in order to produce these things countless multitudes of men and women have been denied the right to live?

It is a great deal easier to lay condemnation upon the few rather than to assume condemnation for all.

"Tis we, 'tis our estranged faces that miss the many splendored thing."

I am guilty before God, as you are, that we have stimulated the wrong desires and aroused false hungers and thirsts in the hearts of men and that we have submitted wrong estimates of what makes a civilization.

One of the most alluring things about our economic order is the use of advertising. We cannot walk in streets or drive on the highways without having our eyes attracted by the fascination of appeal. Those glittering, blinking, animated signs are signs of the times.

Advertising put the cigarette between the lips of our beautiful girls. It stimulated new hungers and awakened new appetites. You cannot prove to me by any argument that the lovely young women of our American homes have a natural hunger for tobacco. Something stirred that hunger. When I see those colorful pictures showing a radiant young woman in all the pride of her beauty and abounding health against the background of some glorious scene of God's Edenic out-of-doors and beneath the picture the legend "She prefers——" or "Then she reached for——," then I know how that appetite was stimulated. And now that it is aroused, it must be fed.

The thing I hate most about the return of legalized and encouraged drink is that over the radio following some magnificent program of music, the announcement comes that we are indebted to a certain brand of whiskey or that a brand of beer is stimulating and not harmful.

And so the hungers of boys and girls within our homes are

being stirred and appetites aroused which ought to be stilled and throttled.

And this other passion that awakes to burn out all the nobler stirrings of the soul, which is being quickened in the lives of youth by rotten novels composed of "ditch water and blue mud" making sex relationship normal and unashamed under all conditions—what of a civilization which stirs such hungers in order that they shall be fed to satisfy greed.

When representatives of the movies tell us that sex plays and bath room and bed room scenes are portrayed to answer the demand of the public—we ask, "Who created those appetites? Who aroused this demand? Does the movie industry assume any responsibility for stimulating the public desire which it proposes to satisfy at a handsome profit?"

Night after night across the silver screen pass the brilliant shadows of men and women many of whose private lives are shady and who play up before the youth of the land, against the background of coveted luxury and beauty, the perversion of hard won standards and the cynical violation of the laws-of-decency of God and Man.

Who stirs the hungers of the sty? And who satisfies them?

When I think of modern education in America, I stand up to salute the teachers who are poring over the records of history, analyzing the discoveries of science, reaching up into the stratosphere and dredging the depths of the sea to traverse new universes. What hungers for knowledge are being aroused in our boys and girls in chemical and biological laboratories! What dreams and visions are projected from class-rooms of informed and enthusiastic instructors. What kind of lessons do they get at the Bible School on Sunday? What hungers and thirsts are stimulated by their teachers in the Word of God?

Think of the hollowness, and mediocrity and barrenness of much of the religious teaching of today and the worldliness and irreligion of many nominally Christian homes.

When I think of this modern passion for truth, then I face Him who took a group of fishermen, whose interests were in rewards and inheritances and places of honor in the Kingdom, and transformed their desires until at last they cried "Lord show us the Father and it sufficeth us." Then they knew the blessedness of those who hunger and thirst after righteousness.

You cannot answer the question "What shall I do that I may inherit eternal life?" until someone asks it. You cannot answer the question "Sirs, what must I do to be saved?" unless someone wants to be saved. It is no good urging people to be good until

you have made goodness attractive. The coming of the Kingdom of Righteousness and Justice and Peace awaits the urgency of longing in the hearts of men and women of good will.

Phillips Brooks reminds us that "When you hold a rose up before a man and he shuts his eyes tight and just holds out his hands and says, 'Convince me by touch that your rose is red,' then you are helpless." Bishop Gore observes "It is a hard set of facts that can convince a man who does not want to be convinced."

There is no evidence for the divinity and Saviorhood of Jesus Christ that is sufficient to one who does not desire a Divine Teacher and who does not want to be saved. But for the man who longs to know the Incarnate God, who seeks release from his sin, who desires to fulfill the duties and enjoy the privileges of human fellowship and who wants an Eternal quality of Life, the evidence in Christ Jesus will be found abundantly sufficient.

Revelation comes to capacity. Satisfaction comes to hunger. Possession comes to desire. "Seek and ye shall find."

It is the thing we want which we shall strive to get. The biggest business of our Christian homes and schools and pulpits is the business of creating appetites and stirring desires which Christ alone can satisfy. A new world waits on the dominant hunger of men for righteousness, peace, and brotherhood.

Science must arouse the hungers which science can satisfy. But science cannot appease the longings of the soul which Christ stimulates. No, Christ alone can arouse the hungers He will satisfy; must stir the thirst He will quench.

Beware of the hungers and desires you awaken in the lives of children. "Whoso shall cause one of these little ones to stumble, it is profitable for him that a great millstone should be hanged about his neck and that he should be sunk in the depth of the sea." God help the girl or boy reared in a home that is under the constant stimulus of that which injures and degrades. Some day those hungers must be fed.

We decry our times and compare them with the good old days. But even now there is "the sound of marching in the tops of the mulberry trees."

There is a stirring at the heart of things today such as no other age has felt—a stirring for righteousness and justice and peace and well-being. Not hungers for bread only but for the goods of abundant living. The next fifty or hundred years will be devoted to the satisfying of these hungers.

It will be a great time in which to live. We are passing out of the age of discovery and analysis and controversy concerning the things that have been and are true. We are entering the

challenging age when the things that ought to be true shall be made true. Old things pass away: all things become new.

Browning gives us the motive for the drama of world redemption in every area of human thought and endeavor:

> "What think ye of Christ, friend? When all's done and said,
> Like you this Christianity or not?
> It may be false, but will you wish it true?
> Has it your vote to be so if it can?"

Will you help to make it so?

"Blessed are they that hunger and thirst after righteousness for they shall be filled."

The Robe of Mockery and the Garment of Salvation

By RAPHAEL HARWOOD MILLER, D. D.

My message will be suggested and find its own interpretation in each heart as I read to you the Scripture from John's Gospel, the nineteenth chapter, verses 1-6 and from Matthew's Gospel, twenty-seventh chapter, thirty-first verse, which gives the sequel.

"Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him! Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him."—John 19:1-6.

"And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him."—Matthew 27:31.

The Controversy before Pilate and the chief priests and the people was the controversy which Jesus raises in every human heart to whom He is presented,—the unavoidable answer to the question, "What think ye of Christ?"

This year, again the Passion play is being enacted in the little Bavarian village of Oberammergau. Anyone who has had the spiritual experience of sitting through eight hours transfixed by the realistic portrayal, by sincere peasant actors, of the last days of Jesus, knows that the whole heart moving drama centers in that controversy. All of the almost unbearable tragic action revolves around that choice. No one escapes it.

And one feels as he goes away with the awed multitudes at the close of the day and lifts his eyes to the Cross against the sky on the top of Mt. Kofel that He has faced the cruciality that is determinative for time and eternity, both to God and to men.

Pilate's court is not adjourned. The perplexity still scores the brow of indecision,—"What then shall I do unto Jesus who is called Christ?"

Before Pilate could bring the people to reject and crucify Jesus, it was necessary to mock Him, and torture Him and disfigure Him.

Scourging was a dreadful punishment. No more terrible ordeal has man ever undergone than the ordeal of Roman scourging. Often it broke bones, crushed the face, and destroyed the eyes. Its humiliation was unspeakable. It left the victim a mass of bloody pulp almost unrecognizable.

The High Priests and Pilate had had their word with Jesus. The High Priest could offer no accusation that would stand in a Roman Court and Pilate found in Him no fault at all.

Then Pilate tried to save Jesus. But His enemies were implacable. In order to please them and to satisfy the High Priest, he gave Jesus over into the hands of his soldiers. And those men of blood, insensible to human suffering, took Him to their own quarters and having stripped Him of the white garment, the seamless robe which was the badge of His office and symbol of His character, they put on Him the scarlet robe of mockery.

They took the one title which would be most offensive, to Pilate and to the priests and to the leaders of the people, "The King of the Jews," and they mocked Him under that title. They pressed thorns upon His brow, and scourged Him. They mutilated Him until "His visage was so marred more than any man,—and when we see Him, there is no beauty that we should desire Him."

Then Pilate brought Him out to the people and pointing to that cruelly disfigured and terribly injured victim said, "Behold the Man!" And the people cried out "Crucify Him! Crucify Him!"

Ridicule is the last resource of the impotent. Mockery is the sneering answer of the defeated in the presence of the awful silence of the Eternal Right.

The tragedy and despair of human history is that every beautiful, noble thing has at some time been misrepresented, disfigured, tortured and *rejected.*

In our own time we are seeing the loveliest things under heaven rejected and crucified; but only after they have been misrepresented, distorted and disfigured beyond all recognition of beauty and attractiveness.

Prohibition could not be crucified by human greed, until it had been maligned and falsely accused and caricatured and made

horrible. Then it was rejected and hung upon a cross of shame. And Christ was crucified afresh.

Read it in "The Everlasting Mercy" by John Masefield. Saul Kane, the prize fighter has won his fight and starts on a debauch to celebrate his victory. He is in a hotel room with drunken men and women:

"And felt a drunkenness like wine,
And shut out Christ in husks and swine. . . .

"I opened window wide and leaned
Out of that pigstye of the fiend
And felt a cool wind go like grace
About the sleeping market-place.
The clock struck three, and sweetly, slowly,
The bells chimed Holy, Holy, Holy;
And in a second's pause there fell
The cold note of the chapel bell,
And then a cock crew, flapping wings,
And summat made me think of things. . . .

" 'Saul Kane,' she said, 'when next you drink,
Do me the gentleness to think
That every drop of drink accursed
Makes Christ within you die of thirst,
That every dirty word you say
Is one more flint upon His way,
Another thorn about His head,
Another mock by where He tread,
Another nail, another cross.
All that you are is that Christ's loss.' . . .

"I know the very words I said,
They bayed like bloodhounds in my head.
'The water's going out to sea
And there's a great moon calling me:
But there's a great sun calls the moon,
And all God's bells will carol soon
For joy and glory and delight
Of someone coming home tonight.' . . .

"I knew that Christ was there with Callow,
That Christ was standing there with me,
That Christ had taught me what to be,
That I should plough, and as I ploughed

My Saviour Christ would sing aloud,
And as I drove the clods apart
Christ would be ploughing in my heart,
Through rest-harrow and bitter roots,
Through all my bad life's rotten fruits."

The glory of monogamous marriage, the beauty of the inviolable home and the security of the Christian family, built up across the centuries at such tremendous cost, now are satirized, wise-cracked and ridiculed. The novel, the "funny" magazine, the picture screen, and the stage unite in making virtue eccentric and marital fidelity anachronous.

The only way by which the young men and women of America can be persuaded to reject the glory of self discipline and the strength of self control is by scorn of puritanical ethics and mockery of Christian ideals of continence. The cult of anticipation is the Scarlet Robe on the fair form of virile cleanness.

The only way by which men have been able to face this Bible and reject it as God's Word, is because first of all it has been misinterpreted and misrepresented and mutilated. False texts and contexts, false meanings and deductions have been added by those who would have it condemned.

It is a misunderstood and misinterpreted Bible which is "despised and rejected of men."

No, there isn't a lovely thing in the world which you can get the human heart to reject until first you have made it hideous by distortion.

Read in your August "Forum" the article about the church and communism. Your heart will sink with dismay and almost to despair before this record of "Man's inhumanity to man" in English industrial conditions of less than a century ago.

Boys and girls of from six to ten years of age labored in England's coal mines from four o'clock in the morning until ten o'clock at night, and then dragged their dirty, wasted, cruelly tortured little forms to their wretched beds for a few hours of fitful sleep.

As you read you can understand why for the sake of monstrous greed English society and Parliament and current literature were heedless of the cry of little children. Even the State Church sat callous and dumb in the presence of that torture. My friends, it is possible so to disfigure the beauty of pure and lovely womanhood and the sweet appeal of innocent childhood, that they can by cruel men be rejected and crucified.

Booker T. Washington once said, "The only way you can hold a man in the ditch is to stay in the ditch with him."

The only way to hold hate for the Chinese, when one knows their natural kindness, their honesty, their patience and indefatigable industry, is first to mistrust and misrepresent them. After the propaganda of racial antipathy and the clash of color we can hear without a pang that a hundred thousand yellow men have died of starvation, or that millions die each year without hope in the Christ who died for them.

We tolerate the lynching of the black man only after he has been neglected and mistreated and ostracized.

The only way to bring about the denial of the unspeakable loveliness of brotherhood and peace and good will is to make the whole business of internationalism absurd. Arbitration by justice and the application of Christian ideals to the affairs of nations can be held up to cynical scorn and then ten million of the flower of youth begin the ascent of war's bitter Calvary.

I am not inclined to be critical of our young people nor discouraged about them. But we may well be concerned for them in an age that distorts and disguises the lovely and enduring qualities of life.

We poke sly fun at "The Old Fashioned Home" and sometimes the fun turns to ridicule. In how many homes of America today is religion of vital concern? In how many homes is the Lord's Day and its observance so neglected or carelessly observed that it has become either dreaded or despised?

What attractiveness of goodness and joy of life in God can survive the constant preoccupation of the whole family in golf and the dance, the card game and the theater?

With what utter scorn our youth reject the hypocrisies with which we clothe our religious observances. Yet how many of us thank God for homes in which goodness is as attractive as the light and love of God, is as comely as a child's caress!

How the church has been disfigured and humiliated and misrepresented by meaningless creeds and unchristian doctrines; by false practices and unnecessary requirements. A weak, ineffective, self-centered church has been rejected of men and spurned by Christ.

What kind of a church did Russia reject in hatred and violence?

It was the church under the robe of mockery made almost utterly unChristlike by the pride and superstitions of men. Earnest seekers for God have been turned from the church because they could not believe doctrines Christ never taught; because they would not yield to requirements Christ never enforced; because they would not subscribe to creeds Christ would not recognize and because they refused form Christ Himself would condemn.

If we Christians in our own favored nation could learn to make our religion happy and attractive; to put the Lord's Day and its observances and the practice of religious attitudes and customs among the chiefest of the things in which we do find happiness and radiance—then we could change the face of the world.

"The Lost Radiance of the Christian Religion" is the most tragic lack of our times.

A dismal, ungracious and oppressive representation of "The Gospel of the Glory of the Happy God" will be and ought to be rejected of men.

"A living faith needs no specious methods."

A strong, confident, Spirit-filled church is Christ centered and invincible.

I began my ministry in a little southern New York town and there I met a young man of about my own age who was one of the most radiant Christians I have ever known.

Every day he made his faith and service for Jesus Christ so attractive that men and women and little children in that village looked up to him and smiled and followed. He put his religion into his business, into his social relationships, into his home.

He lived for Christ and men knew it.

One day we were driving through a beautiful section of the Allegheny foot hills. We dropped down into a wide and pleasant valley. The green and golden banners of the serried grain; the sweet symphony of murmuring trees; the slow moving cloud shadows, "like flocks of sheep along the mountain side"; altogether a scene of indescribable appeal. We halted for a moment to view the fair prospect. Then my friend said, "This is the Valley of Unbelief. There is no church in yonder village. There is no spire anywhere that points the soul to God. The inhabitants of this valley are known as unbelievers and mockers. Their children do not go to Sunday school. Of an evening the men congregate in the village store and scoff at religion and pick the Bible to pieces. This is the Valley of Unbelief."

We sat in silence and seemed to hear the ascending worship of nature to its Creator where only man withheld his praise. Then my friend spoke. "This place needs Christ. I will furnish a tent and an organ and assemble a group of young people to make up a choir if you will preach. I will lead the singing. We will come out here and hold an evangelistic meeting."

I answered "I am with you."

After the harvest we put up a tent on ground just beyond the village store and began a Gospel meeting. The people came

out. I was young and had no other message than the simple story of Jesus as the Saviour and Helper of Men.

My friend and his choir of young people sang the Gospel. At first the men sat on the benches with sneers on their faces as the "boy preacher" tried to persuade them of faith in a Living Lord. After the meeting in the tent the village wranglers gathered at the store to criticize the sermon.

Then one day the tent blew down. We moved into the school house. A few children came to confess faith in Christ—then two or three women.

One day they told us "Tonight some of the men will put on a show. One of the worst men in the section—a hard drinker, a man of vile speech, proposes to attend the meeting and when the Gospel invitation is given, he will come forward and put on a show."

That night I preached about Jesus as the mighty Saviour from sin. It was the best I could do.

When the invitation was given I saw that great hulk of a man arise and move forward. He was six feet and more tall and as broad as a house. He did not come down the aisle but across the backless benches. He fell down on the front bench and I saw that great body shaking as he bowed his head in his hands. This was not acting.

I put my hand on his shoulder. "Mr. D....., what is it?"

He sobbed out "Preacher, can God save a sinner like me?"

I answered "Yes, He is able to save unto the uttermost all who come to Him by faith."

He said "I am the worst sinner in this community and I need salvation."

D——— stood up that night to confess faith in Jesus Christ and to take Him as his Saviour. It moved the whole community.

When the meeting was over the people expected D——— would go to the store and there would be joking and laughter over his "acting." But he went to his home to pray with his wife and two lovely daughters.

The conversion of D——— changed the whole country side.

The months went by. I cannot say that D——— won a complete victory in his struggle with rooted sins. But I have never known a man who fought harder. He won the admiration of all his fellows by his gallant effort.

One day a message was telephoned to me "Come as quickly as you can; D——— is dying. He has been dragged into the teeth of a threshing machine and cut to ribbons."

There he lay upon his bed, a great mass of bleeding, twitching flesh. His wife and daughters stood by, weeping.

I put my ear down to his cut and bruised lips and heard him whisper, "Parson, I have tried. Will God save me?"

Again I said "He is able to save unto the uttermost all who come to Him by faith."

And D——— went up to God.

There is a church in "The Valley of Unbelief" which lifts its steeple, pointing upward. It bears witness that Jesus simply cannot be rejected when men see Him as He is. They will not crucify Him when they know Him as a Saviour. And if they do, He will save them on His cross.

"And after that they had mocked Him, they took the robe off him, and put His own raiment on Him, and led Him away to crucify Him."

The captain of the soldiers who had tortured Him and mocked with a purple robe and a crown of thorns—when he saw Him die, exclaimed "Truly this was the Son of God."

After the Resurrection Christ appeared to His fearful and doubting disciples and showed them the wounds in His hands and feet and they were made sure.

The supreme revelation of God's love and power is the Cross. There we see Christ altogether as He is. Yet through the ages Jesus has been misrepresented and disguised by creeds and ceremonies and customs and made so unrecognizable that men have cried out against Him and rejected Him. They who never knew Him have turned their backs against Him. And they are doing so today. The very people He came to help,—they who labor and are heavy laden, go away because they do not know His heart of love for them and for their children. They who yearn for justice and Brotherhood do not know His redemptive power to lift society and industry and the whole world toward peace and good will.

The greatest, the most urgent duty that rests upon the church and the Christian today is that of showing Jesus as He is. Church of Christ!—remove the robes of mockery from His shoulders! He waits and recovery waits until we are done with idle creeds and empty forms and debilitating pleasures and selfish schemes. The eyes of men everywhere are focused wistfully upon Christ.

All round the earth today men are looking toward Jesus, but away from the institutions and symbols which falsely represent Him. They feel that if Christ is not true nothing matters.

"There is no one else who is bidding for the heart of the world."

No longer do men debate and divide over the wording of creeds. But grey students with burning eyes and eager hearts are winnowing the dust of the ages for one authentic word of Jesus.

His proposal for any one of our vexed modern problems has more authority than all the wisdom of the wise.

Of all the throbbing words of time we ask only to be assured that He said "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We have no confident word to speak to those who approach the Valley of the Shadow except "I am the Resurrection and the Life," and there is no gravitation toward the skies but in Him who said "If I be lifted up—will draw all men unto myself."

It is a foolish church in the presence of a dying world, that jingles the small change of definition and shuffles the alphabet of human panaceas when we have both His word and His power, who is able to save unto the uttermost both the individual and society out of all their distresses.

For,

"They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For Him to ride to town;
But the crown that He wore and the cross that He bore
Were His own;
The cross was His own.

He borrowed the bread when the crowd He fed
On the grassy mountain side;
He borrowed the dish of broken fish
With which He satisfied;
But the crown that He wore and the cross that He bore
Were His own;
The cross was His own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed a nest in which to rest
He had never a home so rude;
But the crown that He wore and the cross that He bore
Were His own;
The cross was His own.

He borrowed a room on His way to the tomb
The Passover Lamb to eat;

They borrowed a cave for Him a grave,
They borrowed a winding sheet;
But the crown that He wore and the cross that He bore
Were His own;
The cross was His own."

—L. M. N.

All that is left for the church out of the weary strife of the centuries, out of distractions and differences, out of what has been taken from the church and now claimed by education and politics and economics,—all that is left to the church of God is Christ and His Cross. But by that sign we shall conquer.

Dangerous Half Truths

By REV. JOHN H. McCOMB, D. D.
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Text Acts 20:27

When a witness testifies in court he is expected to tell the truth, the whole truth and nothing but the truth. The witness for Christ is expected to do the same when he testifies to the world. The Apostle Paul was an admirable witness for he could say with perfect truth to the Christians at Ephesus, and to all with whom he came in contact: "I have not shrunk from declaring unto you the whole counsel of God" (R. V.) or as Weymouth renders Acts 20:27: "I have not shrunk from declaring unto you God's whole plan." He means that he has not failed to tell anything God commanded him to say regarding Jesus Christ and the salvation alone possible through Him.

Alas there are many professed witnesses of Jesus Christ in the world today who are not declaring unto men the "whole counsel of God." Instead they are telling men dangerous half truths which, because of their plausibility are more dangerous than out and out lies. Because these statements seem true in part they gain acceptance where a complete lie would be rejected. Modernistic preachers deal almost entirely with these half truths. They are their stock in trade. When presented with pleasing oratory and backed by an outwardly blameless life, they are Satan's most effective weapons to attack the Church from within.

1. *The first of these dangerous half truths that is being propounded today by many a professed witness of Christ, is that Christianity is opposed to the present world order.*

From every modernistic pulpit in the land this half-truth is being dinned into the ears of men until many professing Christians are firmly convinced that Capitalism must be destroyed, that Socialism or Communism must take its place, and that the Church of Jesus Christ must lead in the efforts to bring this about. Such folk also believe that despite its Godlessness, and the untold misery of those who have no voice even to cry out in protest against the government, Russia is well on the way to the Millenium, and we

as a nation must take the same path by adopting the ideas of Carl Marx and abandoning our present civilization.

Now those who preach these things are preaching a half-truth because nowhere in the Bible is there so much as a hint that God is opposed to the *principle* of Capitalism. The Lord Jesus never said that it is wrong to own property. The laws of the Jewish theocracy were built upon the principle that the individual has the right to own property and to leave that property to his heirs. *The Bible consistently* teaches however that the owning of property may become a snare to those who have it; and that Christians are not to set their hearts on the attainment of great wealth because those who would be rich fall into many divers and hurtful lusts. *The Bible also repeatedly* affirms that the evil of the world is NOT due to capitalism, or the fact that men own property, or the fact that other men are compelled to work for wages, *but to the fact* that SIN exists in the world. It is because sin is in the world that rich men heap up treasure by grinding down those who reap their fields and toil in their factories. It is because SIN is in the world that wars and tumults arise; it is because SIN is in the world that Governments become corrupt and cruel. It is because Sin is in the world that there is marital unhappiness. The cause of all man's misery is sin, not the social or political order under which he lives.

It is because this is true that the Lord Jesus refused to interfere with the social order of His Day and I firmly believe desires His disciples to refuse to interfere with it today. He refused to permit men to make Him a king by public acclamation. The only public demonstration He permitted was His so-called Triumphal Entry when He received acclamations from the very crowd that within a week would be shrieking "Crucify Him, Crucify Him; we have no king but Caesar." When a man came to Him asking Him to compel his brother to divide his inheritance with him, the Lord refused to do so (Luke 12:13-15) and then gave a sharp lesson on the danger of covetousness.

Government never was more corrupt or selfish or cruel than in Judea during our Lord's lifetime. Herod the King was a beast. The Romans governed the people with terrible severity, yet the Lord did not reform these things.

Instead He spent all of His time preaching against sin; and by the Power of God delivering those who were maimed and lame and blind and deaf and diseased through sin, from its power; and finally as the supreme act of His career He gave Himself on the cross as a substitute for sinners. He "became sin for us" that we

might not have to bear the penalty justly due us, but might become the righteousness of God in Him.

The Lord concentrated on the question of sin and ignored the social order of His day because once sin is removed any social order will work beautifully. Capitalism will have no terrors when the disease of sin is gone.

In the light of the facts it is wrong for Christian ministers and Christian laymen and Christian missionaries to say: "Christianity is opposed to the present social order." Christianity is not opposed to the present social order but only to the sin that is in it. Christ hates sin, not capitalism or monarchy or old fashioned democracy. He hates sin. To state anything less than that is to fail to declare the whole counsel of God and to assert a dangerous half truth which will promote bolshevism and leave this poor old sinsick world with all of its misery and woe.

2. *A second dangerous half truth that is being propounded by many so-called witnesses of Christ* is that Jesus Christ was a perfect man.

It is true that He was a perfect man but that is only half the truth because He was and is also God manifest in the flesh. He is the Lord from Heaven. He is the One equal with the Father in Power and Glory. He is the Only Begotten Son of God. He is the Lord of Glory, the Only One who ever lived who could say with perfect truth: "I and my Father are One; He that hath seen me hath seen the Father. How sayest thou then show us the Father?" He was born of a Virgin. He had no human father. God was His Father.

To say therefore that He is the most perfect man who ever walked this earth is only half the truth. It hides from men the fact that God Himself came down into this old sin sick world to redeem men from their sins.

Not only does the half truth that Christ is a perfect man blind men to the love of God and cause them to forget it; it also inevitably leads men to explain the marvelous character of Jesus in the light of purely human reasoning. When the true key is hidden, men try others. They say that the Lord Jesus was the "highest product of evolution" in the matter of holiness. To be consistent they have to admit that it is possible to conceive of a better and nobler being than Jesus, resulting from the evolution of our race at any time, because "we are growing better and better" according to the theory of evolution. Thus *the wonderful character* of Christ, instead of being a revelation of the invisible God, becomes a stumbling block to those who insist upon the half truth that He was only a man.

Thousands of churches are gateways to hell instead of to heaven because this awful half truth has been preached regarding Jesus Christ, and men have been deceived thereby into believing He was only a man like themselves who was crucified because He opposed the little ruling clique in Palestine.

God is the Saviour of His people. If Christ is not God for Isaiah 43:11 says "I, I am the Lord and beside me there is no Saviour." The Jesus about whom the Modernists talk is not the Jesus of the Bible. The Jesus of the Modernist never did exist.

The Deity of Christ is not a matter that can be accepted or rejected without any harm being done. One cannot be a Christian without believing the Lord is the Only Begotten Son of God.

Therefore it behooves the people of God who do believe in a Divine Saviour to see to it that the Whole Truth is preached regarding Him wherever God gives them influence or opportunity.

3. *A third dangerous half truth that is being propounded by many so-called witnesses of Christ is that the "Bible contains the word of God."*

Of course the Bible "contains the Word of God" but it does so because the Bible IS the Word of God. Every word in the Bible is God's Word. This book is true from the beginning. It came not by the will of man but Holy Men of God spake as they were moved by the Holy Ghost (2 Peter 1:21). This is the Book of which Jesus Christ said "The Scriptures cannot be broken" (John 10:35) and "Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5:18).

To teach, as men are teaching today, that the Bible merely contains the word of God, is to imply subtly that there is much in the Bible which is not the word of God. To teach thus is to invite anyone to cut out of the Bible whatever is displeasing to him. That is exactly what men are doing. They do not like the story of Genesis so they remove it from the Book. They think the Old Testament miracles could not happen, hence they remove them. They decide the miracles of Christ could not happen, so out they go. They have decided Christ was not the Son of God hence they reject every testimony of Scripture to the effect that He IS the Son of God. The Apostle Paul, they believe, was simply a narrow minded Jew: therefore they reject the Pauline writings. John, they think, never wrote anything, hence everything attributed to him is spurious and can be discarded. Peter was not eloquent enough to write such straightforward Epistles, according to these folks who believe the Bible only *contains* the Word of God, hence they cut Peter out of the Book.

Needless to say there is no Bible left. All that remains if

unsaved men sit in judgment upon God's Book is a few moral precepts, that cannot save lost sinners.

All of this is the result of the dangerous half-truth that the Bible contains the Word of God. Let every Christian therefore resolve within His heart of hearts from this moment forward: "I will not make God a liar by blue penciling His Book. I will, by His grace, testify to all men: "God's Word is true from the beginning and everyone of thy righteous judgments endureth forever." (Psalm 119:160).

4. *A fourth dangerous half-truth that is being propounded by many so-called witnesses of Christ today is that "we must have faith."*

That statement by itself is one of the most dangerous of half-truths. There are some things that we are not to have faith in. Things that are false are not to be trusted. Nor are men to be trusted implicitly. Yet at the opening of the last Congress one of the Senators preached a veritable sermon quoting scraps of Scriptural statements regarding faith and urging his fellow Senators to trust the President.

The Bible indeed teaches we are to have faith, but the faith is to be in the Son of God who loved us and gave Himself for us.

We are not saved merely by the ability to believe, but by what we believe in. The Only One who will never disappoint is the Lord Jesus. Faith in money, friends, politicians, ministers, churches, children is bound to disappointment. Only the Son of God can fulfill His promises.

Therefore let us declare the whole counsel of God in this matter also and testify to men wherever and whenever God gives us opportunity: saying we are not saved merely by faith in anything, but we are saved by faith in the Lord Jesus Christ as He is offered to us in the Gospels.

5. *A fifth dangerous half-truth being declared from many a pulpit is that we are punished in this life for the evil that we do, and hence should fear no punishment in the life beyond.*

It is true that God punishes men here for the evil that they do. Those who give themselves up to their sinful appetites suffer illness and misery, for those who sow to the flesh shall of the flesh reap corruption. It is also true that those who break the laws usually suffer for it sooner or later.

But these punishments are not ALL in store for the sinner who rejects Jesus Christ, the Bible repeatedly affirms.

Sinners who die without Christ shall, according to God's Word go out into everlasting darkness and shame and contempt. They

may have suffered for their sins here, but the suffering here was but a warning of the eternal torment awaiting them if they persisted in rejecting the Salvation God freely offered to them and to all men in Jesus Christ. The Lord Jesus said to the Jews who seemed unwilling to believe on Him: "If ye believe not that I am He (i. e. the Christ), ye shall die in your sins." Through His Word He is saying the same thing to every man, woman and child who hestitates whether to believe on Him or not.

To teach men therefore that they are punished in this life for the evil that they do, and to say nothing of the eternal punishment that awaits the unsaved in the world to come, is to commit a most terrible crime against humanity and against God.

6. *A last dangerous half-truth propounded by the so-called witnesses of Christ is that "He that endureth to the end shall be saved."*

We are well aware that those words are a quotation from the lips of Jesus Christ and that they are recorded in the 10th chapter of Matthew and the twenty-second verse, and yet when they are used without their context, as many ministers and laymen use them today they are a half-truth.

The Lord addressed those words to *Christians.* They apply to no others. The non-Christian can brave terrific hardships and yet if he dies without Christ he goes forth into everlasting darkness. His endurance of hardships will not save Him. The words were spoken to those who professed to believe on the Lord Jesus. They mean that believers in the Christ of the Bible who remain true to their profession of faith will prove the genuineness of their faith and will be saved, and that those who will utterly renounce their faith in the face of persecution will be lost because they never really believed in all sincerity.

To place these words on the walls of public buildings and address them indiscriminately to all as though by them the unsaved might obtain salvation apart from the Lord Jesus Christ is to do a terrible wrong. There is nothing in Scripture to warrant such a way of Salvation. Therefore to use this verse in such a way that we even intimate there is, is to do a terrible injustice to the Unsaved and to Christ.

Yet despite the danger of these half-truths and the harm they do, the world is ringing with them. Money can be had in abundance to broadcast them, or publish them in print, or to create professorships in seminaries and colleges for their propagation. Ministers who proclaim them are welcomed to the largest churches. Truly men do love darkness rather than light!

The greatest service you and I can render for our Lord in

this day in which we live is to believe the whole counsel of God and to bear witness fearlessly to the whole truth before men.

It is only through God's people that men will ever know the whole counsel of God. Therefore it is our responsibility to support churches and missionaries who fearlessly tell men that Christianity is not opposed to the social order, but is opposed to the sin that mars the social order and offers the One Cure for sin, Jesus Christ crucified.

It is up to us to testify ourselves and support those who do testify that Jesus Christ is more than a beautiful character. We must tell folk the whole counsel of God concerning Him, namely that He is the Only Begotten Son of God as well as a perfect man, and that He died as the substitute for us.

It is our responsibility further to testify to men the whole counsel of God concerning the Bible:—that it does not merely contain God's Word, but is God's Word.

It is our sacred duty to declare unto men the whole counsel of God regarding faith, namely that faith of itself does not save; and faith in a false god does not save, but that the only faith which saves is faith in Our Lord Jesus Christ who is Our Saviour.

It is our sacred duty to declare unto men the whole counsel of God concerning punishment. We must tell them that though men do ofttimes suffer here upon earth for their sins, yet this is not all. God gives such suffering to warn them. We must tell them that the wicked shall go forth at death into everlasting punishment, and that the way to avoid such a fate is to believe on Jesus Christ and Him crucified. It is finally our sacred duty to make men understand we are not saved by mere endurance, but by faithfulness in Jesus Christ to the end.

There is a need in the world today for ministers and laymen and missionaries who are unafraid to declare to all whom they meet the whole counsel for God—the truth, the whole truth and nothing but the truth concerning Jesus Christ, the Bible and salvation.

Pilate's Part in the Crucifixion of Christ

By REV. JOHN H. McCOMB, D. D.

Luke 23:23-24. But they were urgent with loud voices requiring that He might be crucified. And the voices of them and of the Chief Priests prevailed. And Pilate gave sentence that it should be as they required.

Pilate is a type of all those who are suddenly brought face to face with the necessity of deciding for or against Jesus Christ, and who at the insistance of others decide against Him. Sooner or later each individual faces the necessity of deciding what he or she will do with Jesus who is called Christ. It is to warn us lest we make the fatal mistake Pilate made that the Gospels record the story of his decision with such fullness. It is recorded so fully, moreover, to warn us lest we leave anything undone which would prevent them from condemning Christ.

1. *To appreciate fully the situation in which Pilate was placed it is necessary for us to understand whose voices these were that so loudly and insistently demanded that he condemn the Lord Jesus.*

There was first of all the voice of Sadduceeism. Most of the High Priests, and their followers who were so loud and clamorous in their demands that Jesus be crucified, were Sadducees. These were rationalists—men who refused to believe anything they could not prove by their own reasoning. *They did not* believe in miracles. They did not believe in life after death. They did not believe in God's active concern in the affairs of men. They held to the moral teachings of the Old Testament and ignored the rest. For the most part they were men of education and wealth who had come under the influence of Greek paganism. They were mortal foes of the Lord Jesus, and were clamorous for His crucifixion.

Needless to say they have their counterparts today. Many of our chief ecclesiastical positions are filled with Sadducees. In many of our seminaries rationalists, who do not believe the supernatural, are teaching. Our colleges are filled with rationalists, and to a degree unappreciated by many folk, they are insistently clamoring against the Christ of the Bible and urging that men reject Him.

Equally insistent and clamorous for the crucifixion of Christ was the voice of Phariseeism. The Pharisees were ritualists; they loved the man-made additions to the word of God far more than the Word itself. Through their worship of human tradition they made the word of God of none effect. They too were mortal foes of Christ because He exposed their preference for the ideas of men, and their hypocrisy, and their love of form and pomp and show.

They, too, have their counterparts today. There are men who hate and despise the simple Gospel message but they love the throbbing tones of mighty church organs and the soft light that filters through multicolored glass, and above all the teachings that men have added to the Word of God. The Christ who died for sinners they hate, and will have none of Him. If you give an invitation to poor dying sinners in a meeting they attend, they are terribly offended.

Then too among those loud and clamorous voices that Pilate heard there was the voice of the unthinking multitude. A few short days before they had sung Hosannas as Christ entered Jerusalem. Now, because their passions had been aroused by the malevolence of the Sadducees and Pharisees, *they shrieked* "Crucify Him, Crucify Him! His blood be on us and on our children."

These voices also have their counterparts today. There are so many, many folk who do not think for themselves; who never examine the sacred record to see what God actually says, who decide according to their feelings and the will of the majority. Today, because so many loud and insistent voices condemn Christianity and Christ, they shriek "Crucify Him, Crucify Him" and never stop to think how unjust they are to Him, and how disastrous their decision will prove to themselves throughout eternity.

2. *In the second place it is necessary for us to understand WHY these insistent and clamorous voices prevailed in Pilate's case and why they prevail in so many instances today.*

They prevailed first of all because Pilate had never interested himself in Christ before the hour when final decision was necessary, and in consequence Pilate had no definite convictions about the Lord. For three years Jesus had preached and healed in Judea and Galilee. The fame of Him had gone throughout the land so that all men were talking about Him and many were thronging to see Him, yet Pilate had not been interested. No wonder that when he asked Jesus, "Art thou King of the Jews?" the Lord asked in return, "Sayest thou this of thyself or did others tell it thee of me?" The voices of unbelief will nearly always prevail;

with those who have not taken advantage of their opportunities to know Jesus, and are forced to decide suddenly upon His merits. The boy or girl who goes to college and has never availed himself or herself of the opportunities to know about Christ will almost certainly yield as Pilate did to the mob that hate him and insist on His rejection. If the parents who are so insistent their children have every social advantage, and every opportunity for pleasure, would see to that it they become acquainted with Christ as soon as possible, there would be fewer Pilates. If men and women would read and study God's Word for themselves, they would decide aright when the hour of crisis comes.

Then, too, these clamorous and insistent voices prevailed in Pilate's case because when he *did* seek help he sought it from the wrong source. When he heard that Jesus was from Galilee he sent the Lord to Herod who exercised authority over that province. Of all men to seek help from, Herod was probably the worst. In the first place Herod knew nothing of Jesus personally. He was an unbeliever. He was a selfish cruel man who only desired to retain his own authority, and resented the Lord's claim to be King of the Jews. It would have been difficult to imagine a man less able to help poor Pilate in his hour of need than Herod. Today those who are faced with the necessity of deciding for or against Christ go invariably to the worst advisors. They seek out the so-called Higher Critic. They seek out the modernistic minister who speaks to please men and not God. They seek the worldly man who has no concern with the Lord. Of course they receive no help. The one voice that did plead with him to free the Lord Jesus, Pilate ignored, and that was the voice of his wife. Had he heeded her he would have been saved. Many a man would be saved from the terrible consequences of rejecting Christ if he would heed his wife.

Then, too, the voices of unbelief prevailed in Pilate's case because he took refuge in fashionable agnosticism. When Jesus said "everyone that is of the truth heareth my voice," Pilate said "What is truth?" in other words, "Can truth be known?" It was a fashionable Roman idea to think thus and speak thus. But there he was confronted by *the Truth.* How foolish anyone is to cling to agnosticism when through Jesus we can learn all the facts of life that baffle our unaided reasons! Today multitudes of people refuse to learn of Jesus because they claim the facts He would teach us cannot be known! How foolish it is and yet some of the wisest men in the wisdom of the world adopt this view, and pride themselves on being agnostics. The word "agnostic" actually means "a knownothing." How foolish to boast we are "knownothings"!

The voices that clamored for Christ's death prevailed in Pilate's case because he preferred popularity and position to justice and right. His conscience told him Jesus was *innocent* of the charges made against Him, and yet Pilate desired to please the multitude and please Caesar, and therefore he delivered Jesus to be crucified. How many, like him, reject Jesus because acceptance of Christ would cost them popularity and position! The New Testament mentions many other folk who loved the praise of men more than the praise of God. That there are many such today, every minister knows. Young people fear loss of friends, and opportunities for pleasure if they stand openly for Jesus, older people fear the loss of worldly advantage, and they hearken to the clamorous and insistent voices that demand rejection of Jesus Christ.

3. *Finally I would have you note with me the consequences of hearkening to the loud and clamorous voices that say "away with Christ."*

The first and terrible consequence was that Pilate crucified the Son of God. From Pilate's presence, and at his direction, they led Jesus to Calvary and nailed Him on the cross. This fact attains terrible significance for men today when we read Hebrews 6:6 which tell us that to reject Christ is to "crucify Him afresh and put Him to an open shame."

A second terrible consequence of harkening to the voices which shrieked "Crucify Him" was that Pilate gained no lasting worldly advantage. His popularity was not heightened with the Jews. They despised his weakness and soon afterward were instrumental in having him recalled by Rome. Moreover he sacrificed his popularity with all right thinking people forever. So is it with all who reject the Lord. The temporary popularity they gain does not last, and the advantages they seek to gain in addition are likewise but of temporary duration. What will the popularity you seek to retain be to you in a few years? What will the position you cling to, matter in eternity if for its sake you reject Christ? How foolish and how futile to cling to these things and reject the Lord of glory who can make us popular with God and sure of an everlasting inheritance through Him.

A last terrible consequence was that by condemning Christ, Pilate condemned himself. We do not know when Pilate died. We do not know anything about his history after he was recalled in disgrace from Judea, but we do know that when he died he went out into the darkness without God and without hope. He might have had both for Jesus said: "He that shall confess me before men him will I confess before my Father which is in Heaven; but

whosoever shall deny me before men him will I also deny before my Father which is in Heaven."

No man or woman or child can afford to pay the price of Christ's denial. Let us therefore become deaf to the voices that clamor for the Lord's crucifixion; that call upon us to do with Him as they would: Let us become deaf to the voice of rationalism; to the voice of formalism, to the voice of the unthinking multitude, to everything in short that condemns the Christ of God's Word.

Let us instead seek to know Him; to seek help from those who do know Him; let us be willing to sacrifice popularity and gain if need be by acknowledging Him. "Then shall He own our worthless names before His Father's face and in the New Jerusalem appoint our Soul a place."

Moreover it is the sacred duty of each one of us who does know Him, and who has acknowledged Him openly, to serve Him by endeavoring to lead other men to such a knowledge of the Christ as will cause them to turn a deaf ear to the voice of rationalism, the voice of formalism, the voice of the unthinking multitude, and instead compel them to confess His name, and follow Him always. Were God's people to testify of Him faithfully the loud and insistent voices that condemn Jesus, would not often prevail.

The Sabbath in American Life

By REV. R. H. MARTIN, D. D.
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This institution of rest and worship has a two-fold basis.

Its foundations are laid broad and deep in the Word of God. This foundation can be discussed under three headings: the Sabbath of creation, the Sabbath of the Decalogue, and the Sabbath of our Lord. At the very portal of revelation we have a graphic picture, a photograph of God as a Sabbath keeper. After completing His six days of creative work He is represented resting on the seventh day, blessing and hallowing it. As a Biblical basis of Sabbath Observance we have first of all the example of God.

In the fourth commandment of the Decalogue we have a photograph of man in his relation to the Sabbath. He is represented as ceasing from secular labor on this day and observing it religiously. The commandment requires physical rest and the keeping of the day holy. In the New Testament we have a photograph, rather photographs, of our Lord in His relation to the Sabbath. Speaking of His attitude toward the law of the Old Testament, this including the Decalogue with its fourth commandment, our Lord said that He came not to destroy but to fulfill the law. By what He did upon the Sabbath and by His sayings regarding the Sabbath, He showed His high regard for this day and placed upon it the stamp of his approval and put His authority back of it. True, He was in controversy with the Pharisees regarding their standards of Sabbath keeping, but He never set aside or relaxed the true Sabbath law. This is what Jesus did to the Sabbath and this is all He did—He scraped off the Pharisaic barnacles that had gathered on the bottom of the Sabbath ship. He did not scuttle the ship.

But if there were nothing in the Bible about the Sabbath, if there were no fourth commandment in the Decalogue we would still be under obligation to do the things required by the fourth commandment. Long before the Sabbath law was written on tablets of stone at Mt. Sinai, God wrote it into the everlasting necessity of human nature. This is what Jesus meant in that greatest saying of His regarding this institution, "The Sabbath

was made for man." Having made man as He did God had to give him the Sabbath day.

The Sabbath and Physical Rest

Man's body needs the Sabbath for rest. This marvelous instrument was made for work but not for continuous, unending work. After the day's work there must be the night's rest. After six days' work it must have, in addition, one day's complete rest. This has been scientifically demonstrated. Man, like a seven-day clock, must be wound up once a week by one day's rest or he will not run right very long.

Never was the Sabbath as a day of rest needed more than in this high-geared, hitched-to-the-hurry, Twentieth Century life of ours. The pace of life is so fast, the race so keen that, in sheer self defense, man must keep the Sabbath day or pay the terrible price of a broken body or of a mind that has sagged.

In the first quarter of this century the average length of life in the United States increased nearly ten years. This increase was due to a very great decrease in infant mortality and in the mortality of young people. Within this period there was an actual decrease in the length of life of middle aged people in the United States due to our high pressure living. One-sixth of all the people in the United States who die after forty years of age, die of heart disease. A large proportion died of nervous diseases brought on by our fast living. There is much talk today of the Sabbath being out of date in this Twentieth Century. As a day of rest it was never so much in-date as now.

The Sabbath and Spiritual Development

When Jesus said the Sabbath was made for man He was not thinking so much of a two-legged animal running about on the surface of the earth as He was of a *great big man,* with an immortal soul, capable of knowing God and of growing into His likeness. The chief purpose of the Sabbath is to minister to man's spiritual need. One of the great ends of life is spiritual development. For this development fellowship with God, feeding upon the bread of Heaven is essential. God loves man. He wants to get acquainted with him, wants to talk with man and have man talk with Him, wants man to grow into full manhood in Christ Jesus. The time element is essential for this. For the bulk of humanity the six days of the week are so occupied with secular labor and business, the cares and engagements of daily living, that little time is left for the things of the spirit. To give time and opportunity for spiritual development God has given the Sabbath free from the

toils and cares of other days. The Sabbath is the lungs of the Christian.

Not the church hour alone but the entire day is needed for the culture of man's soul.

What's wrong with Sunday amusements? Suppose you had an errand boy. You send him to deliver an important message. On the way he meets some friends who are playing a game of baseball. He stops and plays with them and does not deliver your message. When you come to mete out punishment to that boy you do not tell him that baseball is bad. It is not. It is a fine clean sport. But played at that time it was wrong for this boy, for it was taking time from something that was far more important. There is nothing wrong about baseball, football, golf, hockey and similar sports when played on week days. But played on the Sabbath they are wrong for they are robbing God and the soul of time that belongs to them. For social worship, for religious instruction, for spiritual meditation, man needs the entire Sabbath.

The Sabbath and America's Supreme Need

It is also needed to meet America's supreme need. America is in desperate plight today. What has brought us where we are? Throughout the world's history there is no parallel to the marvelous development along material lines that has taken place in America within the last fifty to one hundred years. But she has had no corresponding spiritual development. Fundamentally this is the cause of our present depression. America's supreme need today and for the next twenty-five years, is a development in spiritual things that will correspond in some degree to her past material development. For this development a Sabbath, free from the secularities which fill up the other days of the week, is absolutely essential.

The Sabbath's Contribution to Amercia

We should never cease to thank God that those of our forefathers who had most to do with shaping our civilization and determining our national character believed profoundly in the Christian Sabbath.

One of the primary reasons that led the Pilgrims to leave England, flee for refuge to Holland and later to New England was the maintenance and observance of the Sabbath. King James of England, by law, directed that the Sabbath should be a day of games and of pleasure. These early Pilgrims believed that a civilization built around that standard could not survive and so they came to this continent, enduring untold hardships, that they

might maintain the Sabbath. They built the Christian Sabbath into the foundation of the nation which they established. They wrought this institution into the warp and woof of its entire life —its social, industrial and political—as well as its moral and religious life and threw around about it the protection of civil law. Throughout its history, until recent times, our nation has been distinguished among all the nations for its high standard of Sabbath keeping. There is need today of a new appreciation of the Sabbath's contribution to our American life and nation.

Christianity has profoundly influenced America. So completely has it permeated our entire life that the Supreme Court of the United States in the famous Trinity Case, in 1892, declared, "This is a Christian nation." What Christianity has contributed to American life the Sabbath has contributed. This is the day on which Christianity is propagated. Voltaire recognized the vital relation between the two when he wrote, "You can only destroy the Christian religion when you first destroy the Christian Sabbath."

The Bible has profoundly influenced American life. Justice Brewer of the Supreme Court of the United States said, "The American nation from its first settlement at Jamestown to this hour is permeated by the principles of the Bible." Andrew Jackson said, "The Bible is the rock upon which our Republic rests." We owe the influence and power of the Bible in American life to the Christian Sabbath. This is the day on which we get the Bible to the people.

All will agree upon the uplifting and transforming power of the church in our American civilization. But it is on the Lord's Day that the church holds practically all her general services of worship and instruction. With secular labor and business shut out, it is the one day of the week when the church has her opportunity to reach the people with her message of life. Blot out the Sabbath, let this day become as the other days of the week, the church could not long maintain her visible organization.

The Sabbath and Liberty

To the religious observance of the Lord's Day we are deeply indebted for our American liberty and freedom. Trace the history of liberty through the centuries; you will find that a high standard of Sabbath keeping has always gone with liberty. The reason is that the roots of liberty, civil and religious, are found in the Bible and that these principles are disseminated among a people who religiously observe the Sabbath.

The essential dignity and worth of man as man; the infinite

value of a human life regardless of its antecedents or surroundings; these are the essential truths out of which liberty and democracy spring and nowhere do we find these truths so asserted as in the Bible, above all in the life and teachings of Jesus Christ. Jesus gave His life on Calvary to redeem man, the common man, the poorest and humblest, as well as the richest and most exalted man. Therefore, the essential dignity and worth of every man in His sight. If every man has this essential dignity and worth, then every man has rights, and the rights of every man are essentially the same. Democracy was cradled in the manger at Bethlehem. Jesus Christ is the greatest democrat of the ages. Out of the great truths spring the principles of democracy as they are enunciated in our Declaration of Independence. "All men are created equal—are endowed by their Creator with certain inalienable rights among which are life, liberty and pursuit of happiness. To secure these rights governments are instituted among men." President Coolidge said, "It is because religion gave the people a new importance and a new glory that they demanded a new freedom and a new government." The preachers in Colonial and Revolutionary days went into their pulpits on the Sabbath day and proclaimed these principles which underlie democracy. Not only so, but from their pulpits they discussed the issues between the Colonies and the Motherland, the questions of civil and religious liberty, expounding the Biblical principles of liberty and government and applying them to the issues of the day. Many of their sermons were published, scattered, broadcast and studied by the political leaders of the day. Thus the discussion of these questions of liberty and government from the pulpit on the Lord's Day molded public opinion and laid the foundation for the civil and religious liberty which we enjoy today. We owe this Republic to the Christian Sabbath.

The contribution of the Lord's Day to the intellectual development of our people through the study of the Scriptures, preaching and worship has been prodigious. To its religious observance we are also deeply indebted, for that piling up of material wealth in our country without parallel in the history of the world. Back of the faith, courage, and resolute purposes—the "urge" that has made this development possible lie the spiritual vision and force which the religious observance of the Sabbath has been the chief factor in producing.

America Losing Her Sabbath

We face today the peril of losing our Christian Sabbath and with it the blessings it has brought to our country. More than

three-quarters of a century ago, the French statesman de Toqueville came to America to study the secret of her greatness. He found it to be in her reverent observance of the Sabbath. He went back home singing the praises of our Republic. This is what he said, "I never saw the like. I went over to America and I found a people who on one day every week closed the gateways of their traffic, left the hammer unused upon the anvil, drew chains across the streets where the churches were and where worship was going on—a whole people resting and worshiping God."

Contrast with this picture which de Toqueville draws of us years ago what goes on on the Sabbath throughout America today. The gateways of traffic are now wide open on the Sabbath. Millions of automobilists race over our highways on the Lord's Day. In most of our large cities the noise of business is heard as on other days.

The Lord's Day is fast becoming the big day of the week for all kinds of secular amusements and sports. We are being hustled on at a lawless automobile speed from the splendid position which we occupied in former days as the Sabbath keeping, God-fearing nation of the earth. If we keep up this speed for another generation our forefathers, were they to rise from the dead and come back, would be unable to recognize the first day of the week as the Christian Sabbath. With the Sabbath gone there will go with it the finest things of our American civilization—our Christianity, our moral standards, our liberty, our Republic.

How Save the Sabbath to America?

If saved, the church must save it. It is her business to save it. She must face the Sabbath issue, do it soon, and make its restoration and maintenance one of her major responsibilities. The situation calls for a baptism of courage and consecration on her part. Her leaders must face the situation with the spirit and determination of the great French commander. When the German army in its march into France had all but surrounded Paris and all but broken the French army into pieces, Marshall Joffe sent out the following dispatch:

"My center is broken, my right is blockaded, my left is in retreat. The outlook is splendid. I will attack."

The situation we face regarding the Sabbath demands of the church devotion and courage like that. The time has come for a great advance to recover the ground lost and to reestablish this Christian institution at the heart of our country's life.

In doing this the first thing necessary is a rethinking and revaluing of the Sabbath in its relation to our entire life by our

church leaders. One of our American religious leaders has well said, "There is breath-taking need in this generation for a reinstatement of the place of the Christian Sabbath . . . for without the Sabbath, spiritual values can not be maintained and the religious basis of life is forfeited." Our religious leaders need to appreciate to its full the truth of this statement.

The Sabbath in the Church's Program

Having done this they must give to the Sabbath a place of central importance in the church's program of education and effort. One of the reasons for the breakdown of the Sabbath in America is the failure of the church to give instruction on the Biblical ideals and standards of Sabbath keeping and to give her people an appreciation of the value of the Sabbath properly observed. Ministers rarely discuss this subject from their pulpits. The writer investigated the subjects of the International Bible School lessons from 1874 to 1933 inclusive. During this period of sixty years only twenty of the Sabbath School lessons dealt wholly with this subject—an average of one lesson every three years. There were fifteen other lessons, the subject matter usually being the Ten Commandments, in which this subject would receive some attention. With the coming of the automobile and radio, with the subtle and anti-blue law propaganda of the commercialized amusement interests and other forces at work breaking down the Sabbath and the church giving little attention to this subject, little wonder that we are losing the Sabbath in America.

The church must awake to her responsibility to rebuild Biblical ideals and standards of the Sabbath in the minds and hearts of her own people. Her preachers must preach on this subject frequently with intelligence, conviction and persuasion. It must be given a much larger place in our Bible School lessons and in the programs of our young people's societies.

Content of Instruction

A word about the content of this instruction. To reach the conscience of the people they must be taught that the Sabbath is God's day and that He requires it to be kept holy. The humanitarian values of the Sabbath should also be taught—its value to the laboring man, to the health and welfare of society. There is a wide field here but we wish to emphasize particularly the necessity of teaching the differentness of the day from other days, its uniqueness, its sacred character. This is the Biblical conception of the day, the conception of it which has obtained in America throughout the greater part of her history. Imbedding this differ-

entness in the consciousness and conscience of the people is basic. One who has this conception of the day senses this differentness when he awakes on Sabbath morning, carries this differentness with him throughout the entire day and it has its constraining and restraining influence on his thoughts and actions throughout the day. Nothing else is so basic in leading to the proper uses of the day. The one who has this conception of the day will be found at the services of public worship on the Sabbath. To him not merely the church hour will be sacred but the entire day, a day to be devoted to worship, religious instruction, spiritual meditation and Christian service. Here is the Round Top in the battle over the Sabbath in America. If we can take and hold this point we will win the battle. If the enemy captures it we lose the battle. Here lies the church's greatest danger in this contest. The amusement interests want to compromise with the church on a fifty-fifty basis. They will keep out of the forenoon and let the churches have the right of way if only the churches will agree to let them come in and take over the afternoon and evening of the Lord's Day. The church must not surrender at this point. She must maintain the sacredness of the entire day.

Our Sabbath Laws

The church must also include in her program the creating and development of a stronger public sentiment on behalf of our civil Sabbath laws. We have had these laws throughout our history. We still have them in every state save six, and except in the District of Columbia. The Biblical ideals and standards of the Sabbath and an appreciation of its value in the minds and hearts of the people is the inner citadel of defense of the Sabbath. Our Sabbath laws are the outer walls of defense. They are a great help in maintaining the Sabbath but if these laws are to continue on our statute books and to be enforced there must be a stronger public sentiment on their behalf. It is the church's business to build this sentiment. A program of education showing the necessity and reasonableness of these laws, their value to the workingman in protecting him in his right to rest, in protecting the religious liberties of the people, and in promoting the peace and morals of society must be carried forward. The Christian people also must see to it that those sent to our legislatures have an appreciation of this institution and of the laws that safeguard it.

As an aid to the church in meeting her responsibility to the Sabbath the writer has long felt the need of a Manual on the Christian Sabbath—a book that would give within brief compass up-to-date information regarding the Sabbath situation in Amer-

ica, the contribution the Sabbath has made to America, the forces at work breaking it down, our Sabbath laws what they are and the reasons our courts give for upholding them, the Sabbath America needs in this Twentieth Century, what the Church must do to save the Sabbath together with a brief discussion on the basis of the Sabbath in the Bible and in nature. It was to meet this need that he prepared "The Day" a book covering the above and other subjects. "The Day" is published by The National Reform Association, 209 Ninth St., Pittsburgh, Pa. Cloth bound copy $1.50. Fabrikoid $1.00.

We close with an illustration from Dr. Joseph R. Sizoo, in a great message on Sabbath Observance:

"In Holland, huge dykes are built around the shore line to keep back the sea. Vast areas of that little but brave country are below sea level, and upon these drained lands the Dutch have built their national glory. Happy homes are there and prosperity abounds. The streets are full of little children at play, and the fields are crowded with the prosperity of the harvests. Life is safe so long as the dykes stand. These silent sentinels which they have built keep back the tides of the sea, but let these dykes break or be punctured and the people will be swept out to sea and to oblivion. So is the Sabbath Day; so long as it is observed liberty, happiness and prosperity will abide among us; but when once that wall of defense is punctured or broken through neglect, life itself will be swept from its moorings. It is our last line of defense; in its maintenance rests our safety. God forbid that we should do anything to tear it down; God help us to do everything we can to build up that institution in which lies our own and America's hope; restoring strength to the body, and keeping open our pathway to the stars."

Jonah and the Whale

By REV. HARRY RIMMER, D. D.
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Among the many criticisms offered against the doctrine of the scientific accuracy of the Bible, the one most frequently advanced is the objection to the story of Jonah and the Whale. The account has been called "the greatest fish story of history," and many men who have never studied the narrative claim it is the most outstanding weakness of the entire Bible. Infidelity has long laughed at this strange record but has never disproved the historicity of the affair.

The book of Jonah consists of four chapters with a total number of only forty-eight verses. It can be read in less than five minutes by the average reader. The entire book of Jonah would be accepted, even by the modern critic, if we would expurgate two verses. The first of these disputed passages is the last verse of the first chapter, and the other one is the last verse of the second chapter.

The first chapter of the book of Jonah recounts how God's wrath was kindled against Nineveh because of its outstanding sin. God sent a message to the prophet Jonah instructing him to proceed to Nineveh and testify concerning the coming destruction of the city with all of its inhabitants. Instead of going to Nineveh Jonah found a ship that was going to Tarshish, and fled from the direction of Nineveh as fast as he could travel. As Jonah was seeking to flee from God's appointed task, a mighty storm arose. When the men of the ship learned that this storm came upon them because of Jonah, at Jonah's behest, they cast him overboard; to save their own lives, they jeopardized his.

This brings us to the disputed verse given in these simple words, "Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights."

In the second chapter of Jonah, the first nine verses deal with the prayer that Jonah prayed from the depths of this sea monster.

The tenth and final verse of the chapter, says, "And the Lord spake unto the fish and it vomited Jonah upon dry land."

I have quoted these verses from the authorized edition of the English Bible, as this edition is familiar to more people than any other.

This, then, is the story at which infidelity has laughed for many years. I repeat, however, this account infidelity has never disproved.

The school of higher criticism, unable to swallow the tale of the fish, has said that Jonah was a legendary hero of Jewish folklore and fable. The contrary, however, is true. Jonah was a real character. This may readily be attested by an appeal to a book of pure history. The books of the Kings among the Hebrew people were historical records. In II Kings 14:25, there is a historical reference to the prophet Jonah that authenticates his character and gives him an established background. In this one verse of Scripture, the father of Jonah is named, thus giving his genealogy. The place of his residence is told, the king who ruled when Jonah was alive is mentioned by name, and history here attests that some of his prophecies were fulfilled in the reign of that king. So from this historical reference we see that Jonah was a real character.

There is an even more reliable evidence of the historicity of Jonah than this book of Jewish history. I refer to the conclusive testimony of the Lord Jesus Christ.

The Lord Jesus Christ was betrayed in the house of His friends by one of His followers. *Today He has many so-called friends who by their infidelity and unbelief re-enact the drama of Judas,* but believing friend and disbelieving enemy alike are united in their praise of the character of this Man. Not even his enemies impugn His veracity, so with a great deal of assurance, I turn to His testimony concerning the historicity of the man Jonah. In the twelfth chapter of Matthew, verses 38-41, I find that Jesus Christ made two references to Jonah as a historical character. He gives the experience of Jonah as a type of His own burial and resurrection, stating that the only sign His generation would receive was the sign of the prophet Jonah. I quote His words: "As Jonah was three days and three nights in the belly of the sea monster, so must the Son of Man be three days and three nights in the depths of the earth."

The second reference to the historicity of Jonah in the teaching and preaching of Christ was the mention of the repentance of Nineveh. Again I quote His words: "The men of Nineveh shall rise up in judgment against this generation, and shall condemn it

because they repented in the presence of Jonah, but behold, a greater than Jonah is here."

So we have authority for saying that Jonah as a character is as truly historical as the Lord Jesus Christ.

It is interesting to read the writings of this man Jonah, for much of his character may be seen in this brief section of his autobiography. He is one of the most honest writers in literature, for he writes his own faults. He tells of his own stubbornness as he sets his judgment against the commands of God, and with a rare independence, he makes no alibi, gives no explanation, simply says that this is what he did, and gives us an account of what followed.

The experience of Jonah was truly remarkable. He seems to have been the first foreign missionary. He was called of God to bring a warning of the consequence of sin and an offer of redemption and mercy to a foreign people. This service he refused, but later, repenting of his refusal, he returned and preached to this nation with such tremendous effect that every soul was converted, from the king on down to the humblest subject. In this account of Jonah's refusal to serve and in his flight to Tarshish, the higher critic has sought to show *that Jonah in his ignorance believed in a tribal God of limited power.* This is one of the strong arguments of the modernist in claiming that the idea of God in the Scripture is an evolution. They falsely state: "Beginning with the God of restricted authority, a tribal deity, whose circle of influence was circumscribed, *we gradually evolved the idea of God* who was universally omnipotent." Jonah and his attempt to flee to Tarsish is star witness in this case.

The most cursory examination, however, will show that such is not true. The unbeliever, be he infidel or atheist, can find no comfort for his weird idea in Jonah's belief in God. The evidence shows that Jonah knew the universal omnipotence of God, the Creator. While the storm was raging at its height, Jonah slept in peaceful security in the bowels of the ship. When the captain awakened him and said, "Who art thou?" Jonah replied, "I am a Hebrew, and I fear the God of Heaven which hath made the sea and the dry land." Jonah's idea of God was not restricted to the Hebrew tribal deity. He recognized in God the universal omnipotent Creator.

The question arises then, "Why did Jonah flee toward Tarshish if he was not striving to get out of the reach of God? Why did he take this ship that would bear him away from Nineveh?"

Let us remember that Jonah, like all the prophets of Israel, was intensely patriotic. He loved his own nation and people, and

the most bitterly hated enemy possessed by Israel at this period was Nineveh. When the Word of God came to Jonah saying that He would destroy Nineveh except they repent, Jonah, in the fervor of his patriotic heart, said, "That suits me. If God will wipe out Nineveh, that will constitute a patriotic victory for Israel, and I will get as far away from Nineveh as I can." In other words, Jonah was an ordinary human with the passions of the modern man. This same instinct of patriotism was manifested in some of the most cultivated Christian men of the twentieth century when the United States of America entered the World War. Men who had radiated love, and had talked about the international brotherhood of man began to curse the Germans, damn the Kaiser, because this race had become the nation's enemy! Jonah thought and reasoned and acted exactly as a modern would do in the same circumstances.

The element of the supernatural entered into the account of Jonah's experience *before the introduction of the fish that swallowed him.* God followed Jonah from the time of the prophet's defection until he returned in submission and humility. First of all, He followed Jonah with a storm, for Jonah testified that the storm came upon the ship because of him. So little did Jonah fear the effects of that storm, reposing as he did in the confidence of the keeping care of God, that God followed Jonah again in the call of the captain of the vessel. The prophet was further pursued by the intention of God when as the men cast their lots, the lot fell upon Jonah. When he was cast over the side of the ship, the supernatural element of the story continues with the very simple statement that God had *prepared* a great fish to be the temporary host of Jonah. Then this brings us to the account of the fish.

I suppose it is only natural that every man will investigate any questioned case from the view point of his own preconceptioned prejudice. It might be that I was not able to make a fair examination of the story of Jonah because I came to the study of the account with a strong belief that the account was true. That was because I had previously read the testimony of Jesus Christ, whose Word I unhesitatingly accept upon any question of which He speaks. Even without the testimony of Jesus, I would be inclined to believe the story of Jonah was true because the infidel and the atheist are united in denying it. I confess to a mental revulsion against such company, and almost automatically accept what they reject. *I have noticed in these years of scientific study that atheism and infidelity never investigate or conduct research except under the prejudice of unbelief.* Whenever an atheist

starts out to investigate or study a matter with an absolutely closed mind, *the whole attempt revolves itself into an effort to disprove the subject he is investigating.* The infidel is almost as bad.

There is, however, no counter explanation to this account of the strange experience of Jonah that will satisfy the inquiring mind if we rule out the supernatural. One critic says that Jonah had a bad nightmare and that when he awakened, he wrote his dream. Another critic says that the entire book of Jonah is a simple fabrication, that none of the incidents are historical. One weird near-thinker states that when Jonah was cast overboard from the ship, he was picked up by a vessel following. The second ship had as a figurehead the image of a fish. When the men in the first ship saw the rescue of Jonah by this ship, they said that he had been swallowed by a monster of the deep. But the Bible simply and literally states that a sea monster *that God had prepared* swallowed Jonah.

I call your attention now to the phrase "that God prepared." The whole argument must turn upon those words. The question is raised, "Is God able to prepare a fish that would accommodate a man and keep him alive for as long as seventy-two hours?" If God cannot do this, then He is indeed tremendously inferior to man. Recently a company of finite men, who had some small engineering skill, built an iron fish. Twenty men entered this iron fish and remained under water for twelve days and twelve nights. At the end of that time they came to the surface again to replenish their supplies of food and oxygen. This iron fish sent them forth on the dry land for a period of relaxation. Again twenty men entered this iron fish and descended into the deep. Of course, they called this man-made fish a submarine, and nobody doubted the ability of men of mechanical and mental ingenuity to construct such a fish. They are common today.

How weird it seems to us who think things through that *men see the evidence of man's power to work these so-called miracles, and will yet deny the same degree of power to God!*

Again we see that God prepared other things besides the fish. In the story of Jonah there was a vine that was prepared: there was a worm that was specifically sent. There was a strong East wind that blew at an untimely season. The God who made the heavens and the earth prepared a fish, a worm, and a vine.

Some few days ago I was talking with a keen, intelligent thinker, who is not related in any sense to the household of faith. This man said, "You do not have to prove that the story of Jonah is true. If you can prove that it is reasonable and scientifically

possible, that is all I ask. *You demonstrate to me that this thing could have happened* and I will accept the story as true." Now this is clear thinking, and it shall be the purpose of this article to demonstrate on the findings of modern research science that the story of Jonah *is reasonable* and that this historical occurrence *could have happened just this way.*

The only objection of the infidel I have ever read is that there is no whale that has a throat large enough to swallow a man.

I am at a loss to understand how the *whale* crept into this story. The Scripture in the original languages nowhere says that Jonah's host was a whale. In the book of Jonah in the Hebrew language, the word there translated "fish" is the Hebrew word "dag." This word appears in the Old Testament nineteen times, and is translated on each occasion "fish." We know of course that the whale is not a fish, so if the Scripture in the Hebrew text says that a fish swallowed Jonah, the whale is ruled out at once. The whale is a mammal. It follows the order of viviparous birth. It suckles its young and is a warm-blooded animal. It would be scientifically incorrect to speak of the whale as a fish. In the King James' version of the New Testament there is an incorrect translation that makes this fish appear as a whale. Jesus did not say that Jonah was three days and three nights in the whale's belly. The translators, in dealing with this passage in the original Greek, used the word whale because it was the only sea creature they knew that was big enough to suit them. The word, however, is "ketos"—and literally means a monster of the deep. The Hebrew word for whale is "tannin." The Old Testament Scripture says that Jonah was swallowed by a great "dag." The New Testament says that he was picked up by a "ketos," and nowhere does the original writing say that this was a whale.

The Old and New Testament both agree that a fish or a monster of the deep received Jonah into its capacious maw where he resided for three days and three nights. But let us suppose that the creature of the deep was in very fact a whale. It would still be reasonable and scientifically demonstrable that a whale could have swallowed Jonah.

The Whales Constitute the Genus Cetacea

This genus is divided into two general groups, the first of which is composed of all whales that are known as Denticete. These are the whales, as their name suggests, that are armed with teeth. Most of this variety do not have teeth on both jaws, but they have several strong, well-defined teeth in their lower jaw

which fit into sockets in the upper jaw. They use these teeth for tearing loose their food and crushing squids and preparing them for the first steps of digestion. The sperm whale, for instance, which is a monster that often reaches a length of sixty and sixty-five feet, has forty-four teeth in the lower jaw but sockets only in the upper. He has an extremely small throat. He chews his food and crushes it. It is evident at once that this whale could not have swallowed Jonah because of his custom of chewing, and the restricted area of the esophagus. Presumably this type of whale, which has been the chief object of commercial pursuit, gave rise to the current belief that NO whale could swallow Jonah.

There is another whale of this same type, the Denticete, known as the "bottle-nosed" or "beaked" whale. Its scientific name is Tiphiide. This is a small whale not over thirty feet long. Although this whale is only half the size of the sperm whale, it has a throat big enough to swallow a man. However, we exclude this whale from being Jonah's host because it also is armed with teeth and chews its food.

I do not desire to make this study technical, and so I will pass on to say that the other type of whale is known as the Mysticete. This group is composed of the whales that have no teeth. In place of teeth they are equipped with whale bone plates, called balaena. These plates form the sieve through which the food of the whale is strained. These plates vary from eighteen inches in length to twelve feet in some cases. One particular whale of the order Mysticete has plates that are eighteen inches in width at the juncture with the jaw. They taper down to about the width of the hand and become finally attenuated, something after the order of the straws in a whisk-broom. The ends of the upper and lower balaena join in the center of the mouth, forming a sieve through which the food is strained, as stated above.

This whale has a curious habit of feeding. He opens his mouth, submerges his lower jaw, and rushes through the water at a terrific speed. When he has filled his gigantic mouth, he closes his jaw and curls back his lips. By a muscular pressure of the tongue he forces the water out of his mouth, straining it through his balaena, or plates. When the water is all excluded, the whale swallows whatever is left in his mouth. Some of these creatures are armed with these plates to the number of three hundred on each side. The balaena is the source of the whale bone of trade. These whales migrate from sea to sea, and since all seas connect somewhere, they may be found in their migrations and wanderings in strange, out of the way places.

It is in this order of whale that the very largest types are found. They form a fascinating field of study. For instance, there is that variety called the Megaptera Medosa, or "humpbacked" whales. They are weird looking as they pass in the sea, being about fifty feet in length, with their head forming fully one-third of their entire length. They have a low, thick dorsal fin which adds to their humpbacked appearance. The pectoral fins are fifteen feet long, and as they speed through the water, these pectorals assume the appearance of wings. They are covered with rows of longitudinal ridges like a rib tread automobile tire. They feed on anything that floats on the surface of the sea.

The largest whale known is the Balaenoptera Musculus, commonly called the "sulphur bottom," belonging to the variety called fin-back. One of them has been measured that was eighty-eight feet and six inches in length, while the average length would be in the neighborhood of seventy-six feet. They also are armed with longitudinal ridges. From sixty to ninety protuberant ridges of blubber line them for their entire length. This particular type of whale would have no difficulty whatever in accommodating a man. As an evidence of the size these great animals reach, I quote here an expert, Charles Bell Emerson, who replies to a query by saying:

> "The last account that I have of a big haul was that of the Norwegian whaler, N. T. Nielson Alonso. She was covered from stem to stern with layers of congealed grease, and gave off that peculiar odor of whale oil that you can smell a mile or more; she arrived in Sydney, Australia, on February 29th, from the Ross Sea, as she had to have bunker coal before proceeding to Larvik, Norway.
>
> "Unusually favorable conditions prevailed all the time during the four months' cruise, and the vessels' tanks were full of whale oil to their full capacity.
>
> "And it is recorded that fifty-seven thousand (57,000) barrels of oil were secured on that voyage. This is valued at about $1,330,000.
>
> "There is a record of a sulphur-bottom whale 95 feet in length and having a weight of 147 tons—294,000 pounds. This specimen, captured off the west coast of North America, is the largest whale of which there is authentic record; this would mean that this one was the largest animal ever known to man, up to date.
>
> "The one that went ashore was big enough so that a 75-ton locomotive crane was unable to lift it out of the entrance

to the Panama Canal, so it was towed 12 miles out to sea, and Navy aeroplanes dropped two 160-pound bombs and blew it to pieces."

The whale's stomach is complex, having from four to six chambers or compartments, in any one of which a small colony of men could be readily accommodated.

We have records that show the whale has proved itself host to various living creatures. The whale is an air breathing mammal and cannot live without oxygen. This oxygen it has to get somewhere above the water. It has in its head a wonderful air storage chamber. The air chamber is an enlargement or development of the nasal sinus, and in a very large whale, this air chamber would measure fourteen feet long by seven feet high, and seven feet wide.

Dr. Ransome Harvey recounts that a friend of his, weighing two hundred pounds, climbed from the mouth of a dead whale into this chamber. If the whale takes into its mouth any object too big to swallow, it thrusts it up into this air chamber. If he finds that he has a large object in his head, he swims to the nearest land, lies in shallow water, and ejects it.

Recently in the "Cleveland Plain Dealer" was an article quoting Dr. Ransome Harvey, who says that a dog was lost overboard from a whaler. It was found in the head of the whale six days later alive, and none the worse for its unnatural journey. This quotation from the "Cleveland Plain Dealer" was recently copied by the "Sunday School Times" and caused a great deal of comment.

At any rate it may easily be seen that a man would have no difficulty remaining alive for three days and three nights in an air chamber as extensive as this, containing 686 cubic feet of space.

But let us not forget our original proposition that it may not have been and probably was not a whale. There are sharks that swim the sea that would come under the restricted meaning of the Hebrew word "dag," for these sharks are fish.

The late Dr. A. C. Dixon stated that in a museum at Beirut, there is the head of a shark big enough to swallow the largest man that history records. Dr. Dixon also recounts instances where the white shark of the Mediterranean had swallowed a whole horse. This same monster of the deep swallowed a reindeer minus only its horns, and in another Mediterranean white shark, upon its capture, investigators found a whole sea cow, about the size of an ox.

There is a ferocious and voracious shark called the Somniosis Microcephalous, also known as the "sleeper shark." While it is small, seldom getting more than twenty feet in length, it is the swiftest and most ferocious shark extant. It is known to attack the largest whale and to bite hunks of blubber from this huge mammal until the victim succumbs in death. This shark could have swallowed Jonah, but the difficulty is that it would probably have bitten him into at least two sections.

So we come to the point of this entire discussion. Is there any creature that swims the deep sea whose natural feeding habits and whole entire morphology would make him a logical host for Jonah? As far as I know there is only one, but I am happy to state that there is one. This is a shark which is known as the Rhinodon Typicus. It is called variously the "boneshark," the "Indo-Pacific shark," and the "whaleshark," I presume that the latter is its commonest name. Recently off the coast of Florida a specimen was captured and exhibited about the country and finally sent to the Smithsonian Institute. This was a comparatively small specimen, being thirty-six feet in length.

This shark gets its common name, the "whaleshark," from the fact that its oral cavity is smiliar to the structure found in the whale. Sometimes it reaches the length of fifty feet; and one account tells of the largest specimen captured, seventy feet in length. This shark, having no teeth, feeds like the whale, straining its food through great plates in its mouth. It has a capacious maw and could readily swallow a man. Indeed, we have collected many instances where this very thing has occurred. Out of these multiplied occasions we will consider just three. The first record comes to us from the Hawaiian Islands, in whose shark-infested waters the Rhinodon is a common visitor. During a recent visit to the Islands, we saw that a certain soldier from Schofield Barracks, on the Island of Oahu, was reported missing without leave. Thirty days after the man disappeared, a party of Japanese fishermen set out from Hilo to spread their nets, and were chagrinned to find a Rhinodon basking on the surface in the vicinity where they desired to spread their nets.

The feeding habits of these great fish are interesting, but fatal to the nets of a fisherman. The shark will bask on the surface of the sea apparently asleep, until assailed by hunger. Then utterly without warning it will open its capacious maw, and with its eyes closed will charge at full speed through the water, engulfing whatever may be floating near the surface.

With a weight of many tons, and a velocity that makes that weight irresistible, woe to the flimsy nets that meet this charging

monster! So fishermen never spread their nets when the Rhinodon is in the region. But the flesh of the shark is used for fertilizer on some of the plantations, and a cent a pound is the reward of the men who capture one.

So the fishermen put back to the port, and procured their harpoons and a high-powered rifle. Quietly approaching the basking creature, they succeeded in their purpose and captured it without much difficulty, and towed the body to the beach. There they cut it open to examine the contents of the stomach, and found therein the skeleton of a six-foot male human being. After thirty days in this weird sepulcher there was nought left but the bones of the frame, *but every bone was articulated and undisturbed,* thus evidencing the fact that the man had been swallowed whole. Indeed, as this shark has the balaena common to the whales, in place of the teeth usual to the sharks, it cannot bite or chew, and must swallow whatever it takes into its mouth in one entire piece.

The sad remains of what once had been a man were identified as the missing soldier, and the mystery of his case was thus cleared up to the satisfaction of the authorities. After thirty days there was no possible chance that a man in such condition could survive; this is merely recorded here to establish the fact that the Rhinodon Typicus does on occasion swallow human beings without harm to them in the process.

That such experiences may be more common than is generally believed, may be seen from the clipping taken from the current press. We reproduce the news item in its entirety, having taken pains to prove the accuracy of the report.

Honolulu, T. H., Sept. 2.—(By United Press.)—Mystery surrounding the disappearance several days ago of Sadao Nakatus, Honolulu merchant, was cleared up Wednesday when fishermen found his body inside a huge shark which they caught off Barber's point.

Identification of the body was through dental work.

Nakatus and another merchant, Minoru Kanagawa, set out last Sunday in a skiff on a fishing expedition. When they failed to return, the destroyer Gamble and the minesweeper Tanager VI began a search for them. Airplanes also joined in the search. The merchants' overturned skiff was found thirty miles off the point, but no trace of either man was found.

Three fishermen caught two sharks in the vicinity of the point Wednesday, brought them ashore, cut them open and inside of one they found the body of Nakatus.

Two naval aviators who joined the search risked their lives

in the shark-infested waters when a plane made a forced landing sixty miles from Honolulu.

The plane, piloted by Lieut. W. L. Rees, rode the seas until the destroyer arrived to take it in tow.

The tragic conclusion of this episode is explained by the phrase "several days ago." The question that must be settled in the light of this present inquiry is "What would become of a man who was in this dangerous predicament for just three days and nights?" Once more we have a recent event that will shed some light on this problem.

In the Literary Digest we noticed an account of an English sailor who was swallowed by a gigantic Rhinodon in the English Channel. Briefly, the account stated that in the attempt to harpoon one of these monstrous sharks this sailor fell overboard, and before he could be picked up again the shark, feeding, turned and engulfed him. His horrified friends made so much outcry that they frightened the fish, and it sounded and disappeared.

The entire trawler fleet put out to hunt the fish down, and forty-eight hours after the accident occurred the fish was sighted and slain with a one-pound deck-gun. The winches on the trawlers were too light to haul up the body of the mighty denizen of the deep, so they towed the carcass to the shore and opened it, to give the body of their friend Christian burial. But when the shark was opened, they were amazed to find the man unconscious but alive! He was rushed to the hospital, where he was found to be suffering from shock alone, and a few hours later was discharged as being physically fit. The account concluded by saying that the man was on exhibit in a London Museum at a shilling admittance fee; being advertised as "The Jonah of the Twentieth Century."

We corresponded with our representatives in London, and shortly afterward received corroboration of this incident, and last year had the privilege of meeting this man in person. His physical appearance was odd, in that his entire body was devoid of hair, and odd patches of a yellowish-brown color covered his entire skin.

For two days and nights he lived in a monster of the deep. And this without any special Providential care expressly stated, or even implied. Does it not seem reasonable to concede that if a man in the ordinary course of nature, can exist for two days and nights inside a marine monster, a prophet of God under His direct care and protection could stand the experience a day and a night longer?

The summary of the matter is this: There are creatures which swim the seas which could in the very course of their nature be hosts to a man like Jonah.

The heart of the matter, however, is this statement from the Book that God *prepared* a fish. It is impossible to state whether God prepared this fish in the natural order of generation and birth or whether this was a special creature.

So the purpose of this article is to show that the account is reasonable. It could have happened. *As the intelligent thinker suggested, if it could have happened, and the Scripture says it did happen, upon the authority of Jesus Christ and the weight of attested reason, let us testify to the truth of this account.*

Noah's Ark and the Deluge

By REV. HARRY RIMMER, D. D.

SCIENCE AND THE ARK

CHAPTER I

Perhaps I should call this chapter "IGNORANCE and the Ark." Like all other so-called "Scientific" objections to the truth of God's word, objections that cluster about the Ark arise from ignorance. The blatant ass who challenges the inspiration and truth of the Bible succeeds magnificently in this particular: *He advertises a boundless and abounding personal ignorance.* Objections made to the story of Noah's ark are never made from the standpoint of knowledge, but from ignorance.

I remember hearing my mother tell many times of a famous infidel who lived in the town where I grew up. It was his constant boast that he was too "educated" to believe the Bible, and after thorough study, he rejected it entirely. One night he hung himself, as calves do when they have plenty of rope. Turning to the teacher who had for an hour confounded him in every point, the exasperated Infidel asked: "Do you believe the story of the ark Noah built?" The teacher replied, "Certainly I do." A foxy gleam lit the eye of the Infidel.

"Tell me," he said, "How big was the ark?"

"Three hundred cubits long, fifty wide, and thirty high."

"It must have weighed several tons?" the questioner continued.

"Certainly," said the Defender of the Faith, "several hundred tons."

"Then," cried the Infidel in unholy, gleeful triumph, "if the Bible is true, as you claim it is, *how could those two priests in Exodus pick up the ark and carry it?"*

I think this is a typical attitude. The critic who wisely discourses on the *scientific* impossibility of the story of the ark hardly knows there was an Ark of the Covenant. No believer ever need fear what Science may say about the ark of Noah, for *Science has said all it can say here, and her statements substantiate the account of the Ark of Noah as recorded in the Book of Genesis.*

In certain unlearned circles, it is considered quite witty to poke fun at Mr. Noah's Houseboat. Even the brilliant Mr. Brisbane, writing his column for the newspaper syndicate that broadcasts his thoughts widely, has a try at the game. Speaking of the giant reptiles called Dinosaurs, which roamed the earth ages ago, Mr. Brisbane says they were ninety feet long and weighed a hundred tons. (This is no doubt true.) Mr. Brisbane's comment is that *Noah must have been crowded in the ark with two of these.* His honesty of intent is evidenced, when he later says *they roamed the earth fifty or a hundred million years ago.* Does Mr. Brisbane honestly believe it is fifty million years since Noah built the ark? Of course not; he knows these animals were all extinct ages before Noah lived, but any slim chance to poke fun at God's Book must not be missed.

The story of the ark has frequently been picked out as a weak point in the Bible's claims for full and absolute inspiration. However, the critics and Satanically hopeful may as well give up hope, there are no weak points in The Book. Every point that is or has ever been under fire has emerged from the crucible secure for all time. Especially is this so when the point in question has been a scientific one. Some time ago I was delivering a series of addresses in a small town in Texas, and I came into violent contact with a local infidel and agnostic who had widely read certain types of pseudo-science. Vain speculation and impossible wild guesses all went down his craw without effort, and he was somewhat feared locally because of his smattering of scientific lingo. We locked horns many times, until finally he said, "I don't want to talk to you any more, you talk to me as though I were an ignorant fool!" I replied, "That is the finest case of self analysis I ever saw!" He was angry for awhile, but came back to see "wherein" and "whyfor." He challenged the truth of the history of the flood.

"Now take that ridiculous story of the ark," he began, "you certainly can't claim that is scientifically possible?"

"Certainly it is," I replied, "what is wrong with it scientifically?"

"Well," he said, "the ark couldn't hold two of every kind of animal."

I asked, "How many kinds of animals were there?"

He didn't know!

I said, "How big was the ark?"

He didn't know!

I called his attention to what a noble, intellectual argument he presented against the ark. He *didn't know how big the ark*

was, he didn't know how many animals there were, but the ark couldn't hold them all!

Some time later he returned. Someone had told him there were a million species living and he thought he was armed. Loaded for bear.

It makes me chuckle yet at the memory of his eagerness.

Stating his new knowledge he asked, "Could they get a million different kinds of animals in the ark?"

"They wouldn't have to," I replied, "For two-thirds or three-quarters of that number live in water, and a flood wouldn't hurt them!"

He was so disappointed he almost evoked my sympathy. Then he rallied and said, "But two elephants would take a lot of room."

I said, "Yes, but you could park a lot of insects on two elephants and put five thousand species of the flea variety on the other animals and take up no room at all."

Thus ignorance seeks to assail the word of God, and is always frustrated. I want to deal seriously now with objections to the story of the Ark as they have been given to me many times by students and others and clear up several points. The first one is

The Size of the Ark

The exact size of the ark will probably never be known. Scholarship, knowledge, and the science of Archaeology have all contributed their quota, but we still do not know very much about the exact capacity of this marvelous craft. The text simply says, "And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits." At first sight that seems simple enough and specific enough, but now we face the question,

"How Long, or How Much, Is a Cubit?"

This, I am afraid, is a question no one can answer. There are a number of opinions. The Hebrews used as a basis of measurement, a simple anatomical system. These Hebrew measurements were part of the body, and it is generally supposed that the "cubit" was the length of a man's fore-arm from the inside of the elbow to the tip of the fingers. This, of course, would differ in different men, so later a definite standard was adopted by the Jews and neighboring races. The "cubit" of Noah, however, was many, many years before there were Jews and neighboring peoples, so we are not helped much here.

There is also another possibility. The Scripture speaks of "the cubit of a man." Does that mean the cubit here is the length

of a man? The language is ambiguous and may be interpreted either way. If the length of the ark was three hundred times the length of a man's forearm, we have one set of factors by which to calculate. If the man in question was taller or shorter than average, we have another set of factors. If the cubit here meant is the entire height of a man, we have another set to go by. If it was a man's height, how tall was the man?

It is a dangerous proceeding to make an argument from ignorance. How utterly senseless for the critics to say, "We do not and cannot know the exact size of the ark, but we do know it could not hold two of every kind of animal then living!"

The ark was a ship of gigantic size. To be conservative, we will take as a standard cubit, the opinion of the famous scientist and Archeologist, William Matthew Petrie. He, being one of the foremost Egyptologists that ever lived, is entitled to speak with some authority, and he says the standard cubit is twenty-two and a half inches. According to this basis the ark was a tremendous and commodious boat. Five hundred and sixty-two feet and six inches long; ninety-three feet and six inches wide, fifty-six feet and three inches high. Built with a flat bottom, square on both ends and straight up the sides there was no waste space in bow or stern, and it had the tremendous carrying capacity of three million, seven hundred fifty thousand CUBIC feet! (3,750,000 cu. ft.) This is a tremendous cargo capacity. To put it in modern terms, it would take a train of freight cars thirteen and one-half miles long to carry this much freight, or provide this amount of cubic space.

That these dimensions and this size are not out of reason we see from two separate lines of evidence. First, the ancient stories of the ark make it much larger than this. It is inevitable that Archaeology should uncover traditional accounts of the deluge and the ark from the monuments and tablets of lost civilizations, for these ancient civilizations were founded of course by descendants of Noah. When people have a common origin it is always shown in their common traditions, and as Noah and his sons were the only men saved alive from or through the flood, they must have peopled the entire earth with their progeny.

Indeed, there could have been no other way. That these common legends all point to a common origin none can gainsay. Some of them are weird and distorted by tradition, but they all testify to two truths: *there was a deluge* and *there was an ark.*

The Babylonian account of the ark is fantastic. The ancient clay tablets of Babylon describe the ark as six stories high, with a mast on top. It had a rudder to steer with, and the whole was

crowned by a superstructure, or dwelling. In addition to the presence of the builder and his wife, there was also a pilot who sailed with them. The structure was perfectly cubical, being 140 cubits each way. It was constructed in six stories, each having nine compartments. The clay tablets containing this account of the ark were dug up by George Smith in 1870, and were dated from the year 3,000 B. C. They are undoubtedly genuine.

The Greek Historian Berosus also gives a fantastic and exaggerated account of the ark. He describes it as three thousand feet long, and twelve thousand feet wide. He does not give it height.

The most fantastic account of the ark is the description of Origin, who has an extended controversy with a contemporary, whom he tries to silence by claiming the ark was twenty-five miles long and three-quarters of a mile wide!

Many other tales and accounts could be introduced if we had unlimited time and space, but these must suffice to show the universal *belief* in the ark and its gigantic size. How simple and worthy of credence the language of the Bible seems as we wade through all this ancient tradition dealing with the same subjects and facts. How our faith in the Book swells as we see the difference between an account that is dictated by God and a story man writes to suit his own fancy.

The ark was the largest vessel that ever floated prior to the giant liners of the nineteenth and twentieth centuries. Because of its square construction it would carry a third more cargo than any modern vessel its own size, and when modern engine rooms, crew's quarters, control stations, life boats and safety belts, cabins, gymnasii, knife edged bows and rounded sterns are all deducted, an ark of the size set forth (562 ft. by 93 ft. by 56 ft.) would carry a much larger load than any ship sailing the seas today.

A parallel line of interesting research is found in a study of *the number of animals the ark carried.*

This exact number can probably never be determined by science. There may have been more "kinds" living then, certainly there could not have been less than are extant now. Birds, cattle, creeping things; are the only orders mentioned, the others are all grouped under the head "of every living thing of all flesh." Of the animals classified as "clean" there were to be fourteen, seven male and seven female; of the other, or "unclean," animals there were to be two. A male and a female of each.

Noah was not under the necessity of finding room in his ark for every variety and specimen of animal and bird alive today.

As soon as we see this the problem of the ark is simplified tremendously. The specific command is *"of each kind!"*

A kind is a species, and may be generally described as those that can cross breed with fertility. Between any two "kinds" there is a line of demarkation closely drawn, and none may cross that line. The living things that can crossbreed or hybridize with fertility, are all related to that genus or "kind" and undoubtedly arose from the same parent ancestral stalk. The myriad *varieties* of each kind we see about us today have come by the process of mutation. *"What!"* you say, *"Is not this evolution?"* No, this is not evolution. *Evolution is transmutation;* and as long as the mutant, or variant, or variety under discussion does not cross that line of demarkation and *become some other kind* it is just development and growth.

A typical case in point may be the bees. There are many, many different varieties of bees. But Noah would have to take only a fertile queen in the ark, for her progeny could in turn give rise to all the other varieties. This statement has been objected to on the ground that the queen bee does not care for or raise her own brood but this work is done by the "workers" of the hive. This is unquestionably the present condition; but how did the first pair of bees raise their young?

If we admit that the bees were created like all other creatures, there was a male and a queen and from them came all the bees. If you insist that the bees evolved out of some other lower insect, then the problem remains the same; there was a first *true bee,* and it had to perpetuate its kind.

There is a species of ant known as the Atta, of whom Beebe has written so engagingly in his book "The Edge of the Jungle." These ants have a queen, who lays the eggs from which the workers hatch and rear the young. But when starting a new colony, the queen begins all by herself, laying the eggs and rearing the young unaided, until she has enough workers reared to take over the task, after which she degenerates to a mere egg-laying machine. It is evident that the first bees must have had some such method of procedure as this.

Another case may be the dogs. If Noah took the original strain in the ark, a male and a female, they would give rise to the other varieties of dogs.

In a forthcoming book soon to appear I shall show at length and in detail *how* varieties arise: it is sufficient now that all the present varieties of man and each other kind could have and undoubtedly did arise from one original pair of each kind. So in the case of Noah, he need not crowd his ark with a pair of

every known variety, but just two of the pure strain of each species.

True species are few. Varieties are many. But even of the true species there are some that would not have to enter the ark. I see no reason why the ducks could not survive out in the rain, unless certain geological cataclysms that probably attended the Deluge would make it impossible. Certainly the rain would not drive them in. The alligators and crocodiles can live in salt water or fresh, or they prefer a mixture of both. They prefer their diet well ripened, so they would fare well outside the ark. The fish would be safe outside, and the barnacles could find a home on the bottom of the ark! In other words, a little analysis of the text shows that Ignorance loses its battle against Revelation here, for as always Reason is the champion of the latter.

If half the space of the ark had been filled with food, and fourteen individuals of every true species now inhabiting that part of the world were stored in the other half of the ark, there would have been an average of 175 cubic feet of space for every individual! This would have been more than ample, as a 200 pound man requires only 15 cubic feet.

The problem is further simplified when we consider that Noah did not have to provide space for animals not indigenous or native to the "World" he and the rest of the human race occupied. In the next chapter I will set forth the evidence that seems to show that the Flood, coming as a Judgment on Man for his sin, was limited to the world of man. Since the dispersion did not take place until a long time after the Flood, the civilization that perished was probably a local one. But as the only men alive were restricted to that locality, in the sense here intended, their habitation was "The World." So Noah would have to provide room in the ark for ONLY those animals which lived there in the flooded locality. Who can say how many true species there were? The only comprehensive natural history survey of the land in which Noah lived was made by Dr. Howard Osgood. He found that there were just 757 varieties of mammals and birds between the size of a mouse and a sheep, and 290 varieties between the size of a sheep and a camel. There are no animals larger than a camel extant in that land today.

It is evident they would have no meat diet, as in Genesis the diet of all is given as the same: a vegetarian fare exclusively. See Genesis 1:29. 30:—

"And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of tree yielding seed; to you it shall be for food:

and to every beast of the earth and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food; and it was so."

After the flood this law was changed and flesh was eaten but up to the time of the flood this law was not violated as far as we can find out. In another publication* we have seen that there was a physical and scientific reason for the change to meat, but Noah's problem in provisioning the ark was a simple one. That he had plenty of food we can readily see, when we remember that *he had a hundred and twenty years to make hay!*

A very wise and learned lady said to me:

"Tell your readers how the ark was ventilated!"

"I have always worried about that! There were all those animals and men, and only one little window way up in the room. How did they breathe?" Skepticism has often used this apparent weakness in the structure of the ark to point the finger of derision and raise the cry of improbability whenever the ark was mentioned. In a recent debate with Dr. Cantrell on the "Scientifiic Infallibility of Genesis," he ignorantly stated, "The Ark was hermetically sealed!" The text does not so state. Note the language of the text and you will see two lines of thought worthy of deep analysis. Of course, the exact method of ventilation is not mentioned in detail. This is a history of tremendous events and as such does not deal with small details. Histories of great battles do not bother themselves with the fit of the soldiers' clothes, whether their shoes fastened with laces or buttons, and such variety of minor details. The main facts are given. So here.

We have the dimensions of the ark, and the shape. A word about these later on. Let us now look at the simple details of the actual construction. It contains this direction: "A window shalt thou make in the ark, and to a cubit shalt thou finish it upward." (Or, up to a cubit shalt thou finish it) FINISH WHAT? The window of the ark? If the window is to be finished up to a cubit, that probably means it ran the length of the ark to within a cubit of the end. That would be quite some ventilation! But I believe the words "finish it" refer to the ark itself. Let us so apply them and see what we get. If the walls of the ark are finished "up to a cubit" that will leave an open ventilator all the way around the ark twenty-two and a half inches wide! In either case we have an open ventilator providing 2,460 square feet of air space, which is certainly ample. The over-hanging eaves would keep the *dripping* rain out. There is no wind mentioned until the rain stopped,

*See: "The Canopied Earth," by Kellogg.

so no wind would drive it. That would be more than sufficient for comfort, and plenty for sanitation. *Do not think that the modern sanitary engineer could add to the structure of the ark, for while the builder was Noah, the Architect and Designer was God.*

The scientific accuracy of the ark is finally attested by its modern dimensions. The ancients did not so build ships. The ark was exactly six times as long as it was wide. Upon these identical proportions do we build our great vessels today. The most modern vessel that ever crossed my vision was the matchless pride of the American Navy, the U. S. S. *"New Mexico."* Many, many times I have been on her decks, in her ward room and gun turrets, and she seems to me to be the peer of anything afloat. *And she is built upon the scientific dimensions of Noah's ark!*

Look up to the floating palaces that swim the waters today; they are all on this pattern. Six times as long as they are wide.

The ancients did not follow this plan. Their rule seemed to be their fancy! The ancient Phoenicians were the parents of navigation and shipcraft, and as far as they left records they built a boat about twice as long as its width.

When Rome entered the First Punic Wars she had a fleet of three hundred and thirty vessels, Biremes, Triremes and Quadriremes. These were built on a plain that varied from a length of a hundred and ten feet with a width of eleven feet, to a maximum of one hundred thirty feet long by twelve feet wide or a general plan of ten times the width for the length. None of the ancients seem to have struck the proportions of the ark: *Modern science figured them out and God revealed them all to Noah.*

SCIENCE AND THE DELUGE

CHAPTER II

No modern railroad system would consider itself in operating condition without a full and efficient system of mechanical signals. As you speed along the right of way on any modern railroad at night, the brilliant lights flash like scintillating jewels in rapid sweeps of color, telling the story of safety or danger. Green for promises of peace and red for death and danger; the signals are there to be observed and obeyed! I believe the Omnipotent Godhead has a signal system in this world in which we live. Credit Him with at least as much intelligence as a railroad superintendent, and you must see that He does not expect His people to rush headlong through the night that leads to eternal day, without signals by the right of way. There are three signals we do well to heed. The first is

Earthquake

No human power can control or bring about earthquakes. I was recently in Santa Barbara, and saw the wreck of some of the finest dwelling places and business buildings the ingenuity of man can devise. In a few seconds, while the hearts of sleepy folks stood still with terror, while no human hand could possibly aid them, the great concrete structures crashed and shattered to ruins in the street below. Men and women grabbed their babies and fled blindly for shelter—they knew not where. No HUMAN power can stay an earthquake. It is a red light from God flashing in urgent warning. I believe it is a solemn admonition from the Deity who rules this world; and when *moral collapse* threatens this *physical warning* is given.

Famine

is another specter that stalks the footsteps of man, which no human power can control. Diversified farming, rotation of crops, animal husbandry, scientific distribution of harvests; all must fail without the Providence of God. A man may plant—the result is largely out of his hands. If God withholds the rain, the seeds will not grow. If He sends too much rain, the seeds will rot. There is no clearer evidence of man's dependence on his Maker than this; he feeds from His hand.

If all the crops of all the world were gathered in one central storehouse, and the whole human race was put upon starvation rations—just enough to keep them alive—every edible thing would be consumed in eighteen months. If in that time God withheld the rain and obscured the sun or flooded all the fields, life would perish from the face of the earth. We talk about men being "far away from God!" The whole world must stay close to Him and the farthest we can get away is a year and a half.

Famine is a danger signal from God. When moral collapse threatens in the Spiritual world this red light of death and danger flashes to bring men back to a sense of obligation to God.

Flood

is the third. Like earthquake and famine, a flood comes from circumstances beyond the control of man. Dams may be built to hold back the waters, but dams break; and the most disastrous flood I ever saw was when a dam that men called perfect broke with the sudden strain of waters from a cloudburst. Many lives were lost, homes were destroyed, ranches literally swept away and live stock drowned. Floods are warnings from God: *And*

I believe that when danger threatens in the moral world God Himself flashes these red lights of warning in the physical world: for the physical voice is the only voice the world of men will hear!

The Bible repeatedly states that earthquake, famine and flood are acts of God, and the insurance companies of the twentieth century recognize them as such. Sometimes they are punitive and sometimes admonitory, but they are beyond the control of man.

The Deluge of Noah

is a case in point. This was the most disastrous catastrophe that ever struck the world in which we live, and it came because "God looked and saw that every imagination of the heart of man was evil in His sight continuously!" The Ante-Deluvian world civilization was wiped out, because it refused to hear the voice of God. God spoke His warning to them through the prophet Noah for a hundred and twenty years, but the sin and self-confidence of the people was so deeply rooted they laughed at both God and the prophet. The result was death and destruction.

But some will say: "The flood of Noah's time was merely traditional, and you can't build a case on tradition." Indeed, I had a young student in a mid-western college tell me the entire book of Genesis was pure tradition and Hebrew folk-lore, and there never was a flood. (It took him four years of study to learn that: it took four minutes to so tangle him up in the fallacy of his foolish argument he abandoned the four years' position!) I have had other wise folks tell me the same thing in many places: *But they could never prove their case.* The flood of the day of Noah is *not tradition,* it is fact. *It stands today scientifically attested!*

I will state the case as briefly as I can, from the viewpoint of three recognized branches of Science. The mass of evidence is so overwhelming books can be and have been written on the subject, so I will just give a condensed account from these three sciences. First,

The Deluge in the Science of Ethnology

This is the science of Mankind as he is divided into races, with his customs and racial origins, and the peculiarities that distinguish one race from another. Ethnology has to do with living peoples. The Ethnologist studies the customs and traditions of all present races, and he finds that every one has an account of the flood. If the Biblical account is true, this fact can be easily accounted for, as all living races came by lineal descent from the sons of Noah who were saved with him in the Ark, and

they handed the same story down to their descendants in all its essential details. Some of these races have progressed and developed since the sons of Noah gave them birth, and others have degenerated; but they all retain their accounts of the Flood.

The American Indians are very evidently of Mongolian or Asiatic origin, and they have traditions of the flood and its destruction of all life except a remnant; which Indian tradition bears a close resemblance to the Chinese. The only Indian legend, I am personally acquainted with is the Modoc legend, but their story is of a man who floated his family on a raft of logs, while he picked up swimming animals of different kinds until he had two of each. He landed after many days of adventure on a high mountain, and from him the world was re-populated. I have heard other legends, however, from those who have worked with other tribes, and with some minor changes the story is essentially the same.

The Polynesian record closely parallels the Biblical account. While I was in the Islands last summer, I became immensely interested in the folk-lore and traditions of the natives, and I was most fortunate in acquiring the "Fornander Collection of Hawaiian Antiquities and Folk-Lore," published by the Bishop Museum. In Volume Six—No. 2, Third Series, Part 2, there is the account of the flood.

The hero of the account is one Nuu, pronounced noo-oo, (a close approach to No-ah). In obedience to the commands of the god Kane, Nuu built a large vessel with a house on it, and it was called "Waa Halau." In this craft, accompanied by his wife Lili-Noe, he rode out the deluge in safety. When the flood subsided, the three gods, Kane, Ku, and Lono entered this "ark" and told Nuu to get out. He did so, and found himself on top of mount Mauna Keo on the island of Hawaii. He dwelt in a cave there, and called the cave after his wife, Lili-Noe, and the cave remains as proof, to this very day! When Nuu left the ark, he took with him a pig, cocoanuts and awa as an offering to his god, Kane. (Note that the ark must have contained animals, and he follows the action of Noah in sacrifice.) As he left the ark, he looked up and saw the moon, and thought that was Kane, so he offered his pig, cocoanuts and awa to the moon. Kane was very angry, and came down to punish him. The path he came down was a rainbow, and when Nuu explained his mistake Kane went back to heaven over his rainbow path, *but he left the rainbow as a sign of forgiveness,* which is another close parallel of the Genesis account. Nuu had three sons (another parallel) and as all the rest

of mankind died in the flood, he became the progenitor of a new race.

The Chinese account is found in the book of Ki-Ki. It has many similarities with the Genesis account, ascribing as the cause of the flood the wickedness of man who despised the councils and laws of Heaven. It gives the same causes for the flood from nature, saying the flood came when "the pillars of heaven were broken . . . the earth fell to pieces, and the waters enclosed within its bosom burst forth with violence, and overflowed." A goodly remnant were saved, and repeopled the earth.

The Descent of Manu embodies the account of the flood in India. The warning was given to Manu by a great fish who said, "A deluge will sweep all creatures away. Build a vessel and worship me, and when the waters arise enter the vessel and I will save you." This Manu did, and when the flood began, the fish towed the vessel to the mountains of the North, where they fastened it to a tree, and as the waters descended they floated down. Since all save Manu died in the flood, he peopled the earth anew.

From British East Africa a friend writes me a weird account of a legend concerning the flood. From the wilds of the South American jungles I am given a tribal tradition of the deluge. In the early records of Spanish explorers in the Islands of the sea and the mainlands of new continents we read of traditions of the flood, and even from the primitive Malays the record is the same. The summary is plain:

Whenever we find a similarity of account from living witnesses, we say the story is true and the fact proved. All living races tell us there was a deluge; the witnesses agree: the fact stands established.

The Science of Archaeology bears the same striking testimony. As Ethnology is the science of the records and customs of living races, so Archaeology is the science of races that are dead and gone. The men who have lived and labored, and who left their works covered by the dust of ages, still speak with a clarion voice from the tongueless records of forgotten things. Many wondrous testimonies to the inspiration of the Bible have been advanced by this science of Archaeology, for every time we sink a spade into an ancient dwelling of a past age, we find new light on the customs and histories of other days. In Egypt, in ancient Briton, in Palestine, in Asia and Asia Minor, in South America and North America the Archaeologists have been gathering startling confirmation of the truth of the Genesis account of creation and its record of man.

The first voice we hear now is the voice of Ancient Babylonia.

I give this witness first because it is the most striking and complete. This record is dated from about 3000 B. C. In the previous chapter I mentioned the clay tablets discovered by George Smith in 1870. These cuneiform tablets told the story of the flood in hundreds and hundreds of words. It was an unabridged account.

The "Noah" of the Babylonian account was one Gilgamesh, who lived in a city noted for sin and violence. Warned by Isthar of an approaching deluge, he followed instructions and tore down his house to build an ark. In it he took "seed of every kind of life." His ark was cube, 140 cubits each way, and had a mast and pilt-house. He finished the ark and made it water-tight with pitch, or bitumen. When the gods repented of their anger, they turned the ark into the mountains of Armenia (called in Genesis "The mountains of Ararat") where the man and his wife repeopled the earth. The similarity to the Genesis account is striking.

Egyptian records also have been recovered. The ancient Egyptian account tells how a great flood wiped out all mankind except a few wandering shepherds who escaped under the protection of the gods by climbing to the high mountains of Armenia. This flood was sent by the god Ra, the creator, who was angered by the insolence of man. He repented of his deed, and swore never to destroy the race again.

The Druidic legends of ancient Briton tell of a flood which the Supreme Being sent on the earth because of the gross sin of mankind. The waves of the sea came higher than the hills of Briton, and the rain fell from the clouds in such volume that the waters soon covered the earth. One ancient patriarch, a man of high piety, was shut up in a stout ship with a select company of worshipers, and after riding safely through the cataclysm, these few peopled the earth with its present population.

The oldest written record of the flood is in the Sumerian legends, and as evidence of their accuracy we print this recent discovery:

New York, March 16, 1929.—(A.P.)—The Biblical story of the flood has the support of material evidence unearthed by science.

Returning from an archaeological expedition to Mesopotamia, Professor C. Leonard Woolley said he had found an eight-foot layer of silt and clay deposited during an overflowing of the Euphrates river and the Biblical deluge.

Professor Woolley headed an expedition of the museum of the University of Pennsylvania and the British museum which

with a crew of 160 Arab workmen had been engaged for seven years in excavating the ruins of ancient Sumeria.

Penetrating through a layer of evidence indicating a highly developed civilization of about 4000 B. C., they suddenly came upon a layer of silt or sand in which all manifestations of human life ceased to exist.

Beneath this deposit were utensils in the native fashion and expertly molded brick, indicating a high peak of cultural development.

Professor Woolley emphasized that he attempted to prove nothing by his findings.

"We are not out to prove anything or disprove anything," he said. "If we were we would be bad archaeologists. We, as scientists, use the things we dig up with any other kind of information which may be forthcoming. In this case the previous information was in Genesis and in the Sumerian and Babylonian legends.

"The eight-foot deposit of clay in three places as much as 200 yards apart can only have resulted from a flood of unexampled magnitude, and this can only be the flood of Sumerian legend and history, the flood of the book of Genesis."

Professor Woolley said his discovery would indicate that the flood was not universal, but declared "neither does the Bible story, properly understood, make any such claim."

Genesis Record:
There was a deluge.
The race of mankind was destroyed.
A remnant was saved.
These escaped by Divine aid.
A warning was given.
An ark was built.
Animal life was preserved.
The ark floated under Divine care.
The ark landed in the mountains of Ararat.
The released remnant sacrificed.
The flood came because of sin.
God promised not to destroy man again.
A sign was given.
The saved few re-peopled the earth.

Archaeological Records state:
There was a deluge.
The race of mankind perished.
A select few escaped.

Through the care of the gods.
The remnant was warned.
A boat was made.
Animals were saved with the man.
The boat was saved by the gods.
The boat landed in the Armenian mountains.
The saved few worshipped with sacrifice.
The deluge came because of human failure.
The gods repented and pledged peace.
A sign was given.
All men came from these few.

And finally both agree that the causes of the flood were rain and marine catastrophe.

As in the case of Ethnology, the witnesses all agree. When we find such parallel agreement in legends among ancient people, we decide they lived together or had a common ancestry. So in this marvelous harmony of Scripture and legend, we see not only proof of the reality and historicity of the Deluge, but we have the additional proof of *common ancestry for all Noah's descendants.*

The testimony of Geology will be of great value, for Geology is the science that deals with the physical earth. If there was a great cataclysmic deluge, the earth must bear some record of that fact; *and never doubt but that the earth does! Those who laugh at the Genesis account of the flood do so out of the depths of profound ignorance of Geology.* Many scores of students have asked me: "If the account of a flood in the Bible is history, why is there no record of it in Geology?" The answer is, *there is such a record.*

There is the same harmony of opinion (?) among Geologists that characterizes the other sciences; but most of them admit a world-catastrophe which was probably the deluge. One authority claims this was the cause of the Glacial age; and builds a convincing and ingenuous theory on the weight of water and its effect on the climate of the earth. Several others, equally authoritative, disagree, and say the flood came as a result of the collapse of the giant ring of ice that once encircled this globe like a tremendous lense. Others claim the deluge was only local, and the merry battle goes on. *But whatever theory Geologists may hold, they almost all agree that there was a flood.*

The most remarkable and up-to-date book of Geology extant today is "The New Geology; A Text Book for Colleges," by G. McReady Price. If you haven't read this you are behind the times that much, and you ought to read it at once. This book is

a masterpice of REAL Science, and explodes in a convincing manner some of the ancient fallacies of science falsely so called. Dr. Price gives much space to the evidences from Geology and proves conclusively there was a flood. I will not here review his arguments; get the book and read it.

There were undoubtedly two causes for the flood. The first was solar. It rained for forty days and nights. The significance of this is seen when we remember that up to that time there had been no rain upon the earth, but a mist arose and watered the land. How utterly incomprehensible must Noah's warning have sounded to the Ante-Diluvians when he said, "Flee from the Flood! The Heavens will rain water!" They never saw rain, and had absolutely no conception of it. So men today will not heed the warning of Peter when he says, "The Earth is reserved for the fire of Judgment, that will destroy all flesh!"

It never had rained. Around the globe was a protecting lense of ice that made the whole world an Eden of tropical splendor. It was a "firmament" indeed; and rain could not come through it. The rays of the sun that cause decay were strained out, and long life was the rule. These rays also cause fermentation and Noah, who was accustomed to drink the juice of the grape in the days before the flood, was amazed when the fermented juice made him drunk! In that wondrous atmosphere life was so easily sustained men ate no meat, but a vegetable diet was the rule. Then the catastrophe came. The great ring melted and descended in a torrent of water and ice. In some sections it fell as water, and a flood was the result. In other sections it collapsed as ice, and a condition of glaciation was the result. The whole matter is set forth in these simple words, pregnant with depths of meaning:

"And the windows of Heaven were opened!"

For forty days and nights the waters fell, and this was one cause of the flood. It rained. I saw it rain twenty-two minutes once, and hundreds of thousands of dollars damage resulted in the valleys below! Men said it was a cloudburst: in the days of Noah it rained thus for forty days and nights.

The second cause of the flood was geological. There have been many upheavals of the earth's surface and slippages of its crust: here was one of them. The level of the land sank, the bottom of the sea was raised, "The Fountains of the great deep were broken up," and the waters prevailed on the face of the earth. The highest mountains were covered to a depth of fifteen cubits, and death was the result.

It is evident at once this upheaval, or slipping of the earth's crust was the main cause of the flood. Noah began to build his

ark in the valley near the mouth of the river, and when the waters had carried it to a final resting place, it was up in the Armenian mountains, in the Ararat range. It is thus evident the drift was from the sea to the land, and this current would nominally be caused by the influx of sea water.

The common laws of nature were here bent, as always, to serve the will of God. When the waters had prevailed a hundred and fifty days, God's thought turned to Noah, and the flood was stopped. First, a wind swept out across the waters. Thus the rate of evaporation was greatly increased, and some waters lifted. Then the "windows of heaven were stopped," which provision kept the evaporated waters from precipitating again. And finally, the fountains of the deep were stopped. That can mean only one thing, the land level was shifted again, so the sea went back to its former place, or nearly so.

Can this shifting of land levels be seen in the science of Geology? Indeed it can. The unbelieving and materialistic scientist is hard pressed to understand this strange condition; there are mountains and cliffs that have been stood on their heads! The Geologist claims that he knows the rock formations from the earliest to the latest, and classifies them *according to age.* The "oldest" rocks are on the bottom of course, and the "youngest" rocks are on top. So we read the geological account like a calendar. This, of course, is an entirely gratuitous arrangement and has caused a tremendous amount of confusion and trouble. *What can any man know about the age of undated things he claims were made a hundred million years before there was a man to keep the record?*

The confusion grows worse when we leave the text books and get out in field research for then we see that the rocks with stubborn ignorance refuse to follow the chart laid down by the World Congress of Geology! In many places rocks *one hundred million years old (?) are laid down on top of rocks only one million years old!!* And this according to the geologists' own way of reckoning. *How did this happen?* How *could* it happen? Why the only possible way was for the earth's crust to slip and turn over. In some of our California formations, notably of the Eocene period, *the strata of layers of rock run straight up and down instead of across the mountain!!* When did this tremendous shift take place? Dr. Price says it was at the time of the flood; and while I am not advancing that as a dogmatic statement, I am contending that the earth shows there was not only one upheaval, such as Genesis sets forth, but two at least.

Was the Deluge Universal in Extent?

My, how many scores and hundreds have asked me that question. That seems to be the big theme in the minds of the students who are confused, and are after some peg upon which to hang their faith. There is absolutely no evidence that will admit of an unqualified dogmatic answer either way. At least the deluge was as universal as the human race. If Man was limited to the Euphrates Valley, then the purpose of the flood would be accomplished in a deluge limited to that area. The object of the flood was judgment and death on the world of mankind, and the flood was as far reaching as human habitation. No man can say what that limit was.

Philology does not help us much. A careful study of the Hebrew text does not give the basis for a positive answer. There are three Hebrew words of interest here. The first is: "ERETS." This word appears in the Bible 2,282 times; it is translated "land" 1,356 times; it is translated "earth" 686 times; it is translated "country" 140 times; it is translated "ground" 96 times; it is translated "world" 4 times. The use of the words Country, Land and Ground are sometimes limited in extent and local in application, as "Land of Palestine" or "Country of the Jews." The words "Earth" and "World" are usually universal in meaning. This word appears in Genesis often. It is used of the "world God created" 30 times; it is given to denote the extent of the flood, 46 times; it may be either local or universal. The word "ADAMAH" next appears. It occurs in the Bible 223 times; translated "Earth" 53 times; translated "Ground" 43 times; translated "Land" 125 times; translated "Farmer" 1 time; translated "Country" 1 time. This word is used to denote the "world" the deluge destroyed nine times. It may be either local or universal.

The word "TEBEL" appears in Hebrew scripture 36 times. It is translated "World" 35 times, habitation once. *It is almost always given as "the habitable world" and is never used in the Genesis account of the flood.* An argument based on the absence of evidence or the lack of a word in the text is a shaky one, so I make none here; consider the facts and make your own conclusions. It is enough to know the flood was as widespread as the race of Men. They perished, because of sin and the judgment of God.

Modern Science and the Long Day of Joshua

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Modern Science and the Long Day of Joshua

One of the most difficult tasks in the world, is the task of correcting a false impression that has a firm hold on the public mind. The present generation of College students has been so inculcated with the idea that modern science and the Word of God are at hopeless variance, that it is a constant struggle to make the truth known to them. Some of the most child-like ideas, some of the most ignortant assertions, and some of the most fallacious scientific errors and fables are being offered me constantly; all to demonstrate that Modern Science has proved the Bible to be a book of folk-lore and myth! I am always eager and ready to answer any and all questions my limited knowledge will permit, and lately I have had a deluge of questions on the subject of this address. So many folks seem to be puzzled about the long day of Joshua, that I am going to show how this Scriptural account of an ancient miracle *establishes the truth and infallible character of God's Book.*

Many Questions About This Miracle

occur, no doubt, because of the paucity of details in Joshua's account of the Battle of Beth-Horon. This ancient battle is one of History's greatest! This significant fact is largely overlooked, but there was no single battle in the recent World's War that could compare in far-reaching significance and results with this ancient conflict. Every nation and land under the sun has been affected to a vast extent by Joshua's victory at Beth-Horon.

In this battle Joshua crushed the powerful leagues that opposed the people of Jehovah in their entrance to the land where Messiah must be born. From this time on, the various battles of the Israelties were merely "mopping up" operations: this was the end of *organized* opposition. The most powerful alliance possible faced Joshua here, and when the Five Kings died the entire land was the possession of the children of Israel.

As a result of this battle, nations were exterminated! The

citizenry, government, culture, and destiny of a great land were changed in that hour, and through the Hebrew conquest of that land even the destiny of the United States of America, then undiscovered, was definitely shaped. For as a result of this battle, Jesus was born (in accordance with the prophecies) in the land that then and there changed ownership.

This battle may be likened in its far-reaching effects to the battle of Waterloo. *Yet the story of the famous battle from the setting forth of the army on their forced march from Gilgal until their return, is given in just two hundred and seventy-one words.* There have been more than that many *volumes* written on the battle of Waterloo. The details, then, are necessarily scarce and few. Every word must be studied carefully, and the careless and casual reader will certainly think this account is highly improbable; and never dream that it is his own ignorance which makes it seem so!

The Setting of the Battle

is of tremendous significance. You remember, of course, that the Book of Joshua is the Book of Conquest of the Land. May I remind you of these things as a brief resume of the account:

Chapters one to five deal with the entrance into the land, their preparation for this great event, and the consecration of the people.

Chapter six deals with the capture of Jericho. (The strange incidents in connection with that event must form the subject of a later article, as we lack the space in this article to deal with the modern scientific knowledge of the geological formation that made that conquest so easy and certain.)

Chapter seven deals with the defeat of Israel at Ai. The sin of Achan is discovered and purged, and in chapter eight the city is captured, and its population of twelve thousand exterminated.

This brings us to the stirring events of the ninth chapter. In the path of Joshua's march there were six great and powerful nations. The most crafty of their kings was a man named Adoni-Zedec, a man famed in his day for political craft, statesmanship, and military genius. He had been watching with some concern the advance of Israel, and now he called together the other five mighty kings, and proposed a League of Nations. This League was to be composed of the Six Nations; the Hittites, the Amorites, the Canaanites, the Hivites, and the Perizzites. Of these six nations, the Hivites were the most important in the narrative. Numerically, they were the most powerful, and they were next in the line of march of conquering Israel. Their capitol city was Gibeon, and here the Hivite king dwelt with his court.

When Adoni-Zedec proposed his League of Nations they readily and even eagerly consented, and the League was formed. These Hivites were real people. It is sometimes hard to understand that the Ancients were folks of flesh and blood as we are, with the same ambitions, passions, pleasures and sorrows, but they were. They lived and they died, they laughed and they wept, they worked and they rested, they had the same problems to face that any nation faces today. They have left us the records of their history and their age; they appear in the findings of Archeology as the "Hovite" nation.

They were next in the line of conquest as the army of Israel advanced. Adoni-Zedec, the shrewd statesman, headed the League. He had seen the overthrow of the City of Jericho, had witnessed the capture of Ai, and he knew he faced a tremendous power! So he planned to sacrifice the Hovites! His idea was to use Gibeon as a "buffer state" between Israel and the rest of the League; and even if the Hovites, or Hivites, were exterminated, it would give the League time to prepare for the defense of the rest of their territory.

If I may be allowed to interpolate an opinion, I would like to say that I do not favor Leagues of Nations! There is nothing new in the idea, for here is one that dates back almost thirty-five centuries! Will you note that this League of Nations was organized against the people and plan of God? It was headed by a *natural* man, who knew nothing of God and His will for the land. There was no law in this League save the Law of expediency, and when the natural man thought it desirable he did not even hesitate to sacrifice one entire nation. And that one was not his own nation, you may be sure. When I am asked, as I frequently am, "Should America join the League of Nations?" I usually ask in reply: "Is it the will of God? Who is the Head of the League? If one nation was to be sacrificed for the good of the League *which one would it be?*" Take a look at the situation right now, and answer these questions for yourself.

The Hovites, however, refused the role of martyrs. When they learned they were to be offered as a sacrifice for the rest of the League, they acted first, and betrayed the pact, before the pact could betray them! They perpetrated one of the shrewdest stratagems of history, and as a result gained a sacred compact with Israel that made them the slaves of the Hebrews in return for protection and security. Read this strategem in the ninth Chapter of Joshua.

When Adoni-Zedec, the genius of the League, heard of the defection of the Hovites, he was alarmed as well as angered. He

reasoned justly, that if Israel added to their own army the thirty thousand Hovites, the League was hopeless. Not only was the League weakened, but Israel was strengthened. So he did the only logical thing under the circumstances; he called on the rest of the members to join him, and all together they planned to fall on the city of Gibeon and wipe out the inhabitants. Thus they would punish the defection, and at the same time wipe out an added menace.

The King of Gibeon seemed to have a pretty accurate idea of the head of the League, and his spies at once informed him of the coming of the punitive column. Fearing for his nation's safety, he sent to Joshua at Gilgal, and called for help. Joshua instantly answered, and after one of the most remarkable forced marches of history, defeated the League at Beth-Horon. So much for the setting of the battle, now for the battle itself. I am afraid the historical significance of the battle is usually forgotten, and the battle is now remembered almost solely because of

The Miracle of the Long Day

that occcurred in connection with the battle. The higher (?) critic still thinks this a weak spot in the Bible's claim to inspiration and infallibility. But then, if it were not for scholarly ignorance there would be no higher criticism, so we will meet their objections and show once more that the so-called "weak points" of the Bible are its strongest defense! This is the passage that is under assault:

"And it came to pass, as they fled from before Israel, and were in the going down to Beth-Horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died; there were more which died from hailstones than they whom the children of Israel slew with the sword. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou, Moon in the Valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the Book of Jasher? So the Sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like it before it or after it, that the Lord hearkened to the voice of a man; for the Lord fought for Israel."

Now the modernistic schools say this is an impossible myth, and that such a thing never happened. To prove their case against this account, they advance three general objections. The first one is that this account was not written by Joshua or any of his company, but was

An Interpolation by Later Writers

Some scribe of more than a thousand years later than Joshua added this story to the record he was copying. This was done for obscure reasons which have never been advanced, and like all the modernistic efforts to simplify the Bible by removing its mistakes and ruling out the miraculous, the explanation is worse than the so-called error! Not one iota of proof has ever been advanced by anyone to show that this was not in Joshua's original manuscript. *The account itself, however, contains absolute and scientific evidence that this event was recorded by an eye witness!* Let us look at certain statements in their relative order.

First: The sun was in the "midst" of the Heavens. The word here translated "midst" is the Hebrew word "chatsi" that appears in the Old Testament 118 times. Of this number, it is translated 105 times by the English word "half." Its literal meaning is "bisection."

Second: We note that while the sun was in the bisection of the heavens it stood over Gibeon! The sun was directly overhead in the center of the heaven, and right above the city of Gibeon. In the Palestinian summer the sun is between eight and twelve degrees of absolute zenith at noon. It then rises at five o'clock in the morning, and sets at seven o'clock in the evening.

Third: The city of Gibeon is in latitude thirty-one degrees and fifty-one minutes north. Remember this location, as it is of the most importance. If convenient, locate Gibeon on an old map, and see that this is so.

Fourth: The moon was in the Valley of Ajalon. The account does not say "over the valley;" but distinctly says "in the valley." This valley was a low pass between the hills. In the modern American west it would be called a "gun-sight pass." It was not a distant valley, but a depression between the hills. As the declining moon touched the horizon, it would appear literally in the valley! This Valley of Ajalon lies seventeen degrees north of west in relation to the city of Gibeon.

So if the sun was directly above Gibeon, and the moon was in the Valley of Ajalon, the moon was in the third quarter on this day of battle and was setting at the time. This means that the moon rose at eleven o'clock the night before the battle, and set at one o'clock the battle day. At noon, when Joshua spoke this petition and commanded, the moon, which would disappear at an altitude of five degrees, was just at seven degrees altitude, or almost touching the horizon.

The day of battle is thus established. It was July 22nd by our calendar, or the 21st day of the fourth month by the Hebrew

calendar. This month was called "Tammuz" and was composed of parts of our months of June and July. The sun's declension then was about twenty-one degrees north, and thus about eleven degrees from the absolute zenith. No unaided eye could tell this from the literal "middle," "half," or "chatsi" of the heavens! (This date is not given, of course, in the text, but is a simple problem of astronomy to figure it out from the data unconsciously given in this account of the battle.)

By the Hebrew method of reckoning time, the day began at sunset. The Long day of Joshua, then, began at sunset time Tuesday evening and ended with the sunsetting of Thursday evening. Thus Wednesday of that week will be found missing, if we search for it in the records of chronology.

Totten sought to show that this day covered the twenty-fourth and twenty-fifth days of the fourth civil month on the Hebrew calendar, and were the one hundred thirteenth and one hundred fourteenth calendar days. Again, they were the last day of the eighth and the first day of the ninth lunation of that year. He sought to show the twenty-third day of that month was the winter solstice, and reckoning back from the autumn equinox of 1896, he showed that the battle day was 3370 solar years ago. But the factor of error entered when he placed the moon *over the city* of Ajalon instead of in the valley of that name.

The sun and moon were going into accurate conjunction on the twenty-second day of the fourth civil month, (or the tenth sacred month of the Hebrew calendar) in the year Hebrew 2555 Anno Mundi. This day was Tuesday, and *if we reckon from the first recorded solstice in the ancient Egyptian records,* the day is Tuesday, *but if we reckon back from the last solstice this day is Wednesday!* That is to say, figure up to this day of battle and you arrive at Tuesday the twenty-second of July, and figure to it and get Wednesday the twenty-second day of July. Pardon the repetition in this item, but it is of tremendous importance that we see the scientific attestation of the truth of his historical account. And as these exact conditions only occur once in each Lunar Cycle, we feel safe in saying that—

This account was written by an eye witness! No later writer could have known this scientifically accurate combination of relative positions, until the science of modern Astronomy was born. And no later "interpolater" could have guessed this, as this relative position is reached just twice in each Lunar cycle. So the poor sick theory of interpolation breaks down. It was at best only a poor crutch, but even that is gone.

The second objection of the critics is even weaker! They say "this is

Pure Myth, Invented to Clothe Joshua with a Super-Human Character"

Their case here is ingenuous. "The People," they explain, "still felt the loss of Moses. They had loved and followed him. and had seen how God had given him miracle working power, and they were dubious about this new and youthful leader. So to give the people confidence in Joshua, this pleasing myth was invented to make him popular."

This sounds so smooth and plausible, it is almost a shame to examine it and see the truth! But like most of man's wisdom that seeks to discredit the Word of God, it fails of its purpose.

In the first place, who said the people blindly loved and followed Moses? Was it not Moses they cast out, saying "Who made *thee* to be a ruler and a judge over us?" To this same man they spoke in anger, "Better to have died in Egypt than to have followed you into this wilderness!" So deep was their injustice to Moses, that God at one time told Moses to separate himself from the tribes, while the Lord swept them out of existence! No, this people did not love and follow Moses in blind devotion, and as they were continually calling for a new leader, they should have been satisfied with Joshua. There was no need to glorify Joshua with "myths;" and if there had been, this acount would not have sufficed.

If you read the account carefully, you see that it is not Joshua who gets the glory, but God! All through the account of this miracle, the writer is impressed with one thing; the wonder of the fact that God would hear and answer the cry of a man! And it is God's power and willingness to answer prayer that is the outstanding note in this account! If *you* by a word of command could lengthen the day, how would the modern chronicler write the event? The man who did it would get the glory, and the papers would be full of the man, man, man! If Joshua needed glorifying, this was a poor way to do it.

Parallel Accounts in the Records of Other Nations

also prove that this account is not a myth. We have indisputable evidence from .nodern science that such an event occurred as Joshua records. Briefly we may summarize this section by saying that in the ancient Chinese writing is the legend of a long day. The Incas of Peru and the Aztecs of Mexico have a like record, and there is a Babylonian and a Persian legend of a day that was miraculously extended. The Chinese have an account of the day that was miraculously prolonged, in the reign of Emperor Yeo.

Herodotus recounts that the priests of Egypt showed him their

temple records, and that there he read a strange account of a day that was twice the natural length.

But how improbable these accounts all sound when compared with the true record in the Word of God! Let me give one such instance, from the folklore of the Polynesians.

Maui was a great Polynesian character, who almost partakes of the supernatural in the record of his many deeds. One of these great feats of Maui was his capture of the sun. The great god Ka-ne had served notice on the mother of Maui that he and some lesser gods would visit her home and sup with her! Honored by this event, the woman began preparing a great feast for her celestial visitors. But as the day wore on, she saw she could not finish her tasks before the setting of the sun, so she appealed to her hero son for aid. Nothing daunted, Maui made a snare of coco-nut fibers, and climbing a high mountain he lassoed the sun. Then he broke all its legs off, and the sun had to sit on top of the mountain until it grew a new set of legs! This took almost a whole day; and the mother of Maui had time and to spare in the preparation of the feast! Have you ever seen the long, slanting rays of light that shoot down from the sun in the late afternoon? To this very day the Polynesians call those rays "The Snares of Maui!"

Is there any historical significance in these weird traditions and ancient accounts? Of course they are grossly exaggerated, but they do have this value; *they show their universal agreement that there is a basic truth behind them all! And this basic truth is the long day of Joshua.* At the conclusion of this article I will give absolute and scientific proof that this account is not a myth. Let this suffice for the time. The event is substantiated by many parallel records; two of which we will note.

First; the reference in the text to the Book of Jasher. A noted patriot, known as Jasher the Upright, gathered together a number of songs and poems, all commemorating great historical events in the history of Israel. The writer of Joshua calls attention to the fact that the miracle of the long day is preserved in the Book of Jasher the Upright.

Then again, we note a reference to this event in the writing of Habakkuk the prophet. In chapter three, verse eleven, the inspired man of God refers to this event as illustrating the wonderful power of a prayer-answering God. So the account is not a myth; it does not stand alone.

Are the critics convinced? Not they! If they had the sense to weigh evidence with clear understanding, they would not be

critics! No man in full possession of average sense and all his faculties would criticize the Word of God! Driven from cover and confounded in his first arguments, he brings his last objection against the account, and says

"This Is a Scientific Impossibility"

This is infidelity's commonest and greatest argument. Every callow student, every unbeliever in the seats of learning, and those who have widely read certain types of pseudo-scientific literature, all advance this objection. And I have noticed that the less scientific learning and standing the critic possesses the quicker he is to advance this plea! For only the scientifically ignorant are scientifically dogmatic!

There are three general scientific (?) objections offered, and we will take each in order. The first is this: *"Joshua told the sun and moon to stand still, while we know the sun and moon do not move; it is the earth that moves around the sun."* "This language," says the critic, "is quite natural to the day and time of Joshua; for he, of course, knew nothing of the theory of heliocentricity, and to his natural eye it looked like the sun *did* move around the earth. But we now know this is a scientific mistake, and an impossibility."

There is a profound and deep fallacy in all this reasoning (?) of the critic. Or I should say, *two fallacies.* The first is the limitation of Joshua's knowledge. I do not know whether Joshua knew the universe is heliocentric or not, and it does not matter either way. *For this account was not written by Joshua, but by the Holy Ghost who used Joshua as a simple instrument, and He knows all things!*

The second fallacy is the language ascribed to Joshua. *Joshua did not say to the sun and moon, "Stand still!"* You know of course that Joshua spoke in Hebrew, not in English, and his text was written in the Hebrew language. To get it to an English version it had to be translated from the original, and before we criticize Joshua let us look at his own language and see just what he did say. Out of this sentence under discussion I shall use just one Hebrew word. When Joshua spoke he said, "Sun, be thou 'damam'."

The word "damam" appears in the Old Testament just twenty-one times, and in no other single place is it translated "stand still." The word is the typical Hebrew equivalent of the English phrase "be silent." The Hebrew word for "stand" is "amad." The word "amad" appears in the Old Testament many hundreds of times, and is consistently translated "stand," and "stand still."

It occurs in this tenth chapter of Joshua, in the eighth verse, where God promises Joshua victory over his enemies, saying "there shall not one of them stand (amad) before thee."

So when Joshua spoke to the sun, he said, "Sun, be thou silent." The marginal reading of every Bible in my possession gives this translation. Look in your own Bible and see what the margin says, just by way of confirmation. Now see the logic in this cry. *Joshua didn't want more sunshine; sunshine was in that hour a great handicap!*

Israel had made a magnificent forced march. They had started at Gilgal, and to get in behind the enemy and chase him away from his own cities and defenses, the army had marched more than forty miles in ten hours! They were loaded down with armor, spears, stones for the slings, bows, arrows, and all the accoutrements of ancient warfare. They had had no rest, and after this march of ten hours they began fighting. They fought seven hours without rest, when the enemy broke and fled.

It was the twenty-second day of July, at noon. *The thermometer stood between* 105 *and* 120 *degrees in the shade; and there was no shade for ten miles!* The task of the army was the extermination of this allied host, and the host was in flight. The tired army of Israel, oppressed by the terrific heat, dropped in their places, and had no strength to run after a fleeing enemy. In this hour of extremity Joshua prayed, literally, *"Hush up that sun!"* ("Sun, be thou silent.")

The answer was instant. A black cloud darkened the sun, and a storm of icy hail fell. *And this in a season of the year when it never has been, or is known to rain in Palestine!* The first rains begin in our month of November with light thunder showers, and the last rains cease in April with light showers. From December to February twenty to thirty inches of rain will fall, but never a drop comes down in the summer season. But in reply to Joshua's sudden cry for relief, the great shower of hail-stones came. This was a two-fold answer; the air cooled and refreshed the army, and the hailstones slew the enemy.

Now note that the text says that the sun was silenced, but it does not say that time ceased. It says "The sun *hastened not* to go down. . . . " Time slowed down! In other words time was prolonged.

Now we know that time is merely man's acquiescence to the mathematics of God. Our day for instance, is just the space of hours and minutes it takes this earth to revolve on its axis one complete revolution. This is exactly twenty-three hours, fifty-six minutes, four and nine-tenth seconds. The Earth keeps her

schedule on her annual journey of five hundred and fifty million miles to such accuracy that she never varies as much as one hundredth of a second a year; and her daily rotation must be on the same plane of accuracy. If this diurnal rotation had slowed down at the rate of one one-hundredth of a second each day, for just six thousand years, the day would now be more than thirty hours long, and the year would be composed of only two hundred and ninety-two of these days.

Then again, if the rate of rotation of the earth is interfered with, all the processes and phenomena pertaining to "The Law of Gravity" would be changed. The inference in this text is that the speed of the Earth's rotation was halved. Note the phrase, "And the sun hasted not to go down about the space of a whole day." It follows that if the sun was about a day late in setting, the speed of the earth's rotation was just about cut in two. *This could easily happen without serious natural results!*

The force called gravity would then be just half of what it is now. As an example; a man under those circumstances could lift two hundred pounds with the same expenditure of effort now necessary to lift one hundred pounds. Or again, the amount of energy used now to hurl a baseball one hundred feet would then send it two hundred feet. A man who could usually run a mile in five minutes, could run the same distance in two minutes and a half. A bow that would ordinarily shoot an arrow a thousand feet would then shoot that same arrow two thousand feet. *Each man would be only half his ordinary weight, he would feel miraculously refreshed, and could run like a deer and fight like a hero. The enemy had no chance at all!* For although they also would ordinarily be helped by this natural release of energy, we note that the hailstones, which swept ahead of the Israelites like a barrage of modern artillery, beat them down so that more died of the hailstones than were caught and killed!

Consider this gravely. Do not jump at conclusions and say this is impossible, for there are many worlds that have less than our amount of gravity. If you could transport five hundred pounds of matter from the earth to the planet Mercury, that matter when it reached Mercury would only be two hundred pounds in weight! Gravity there is to our gravity here, as two is to five. The gravity of the earth is almost four times that of another great planet, so that one hundred pounds of matter there would weigh four hundred pounds here. On the other hand, the gravity on the planet Jupiter is two and one-half times that of our earth; so that a man who weighs one hundred and sixty pounds here would weigh four hundred pounds on the surface of that one. There is not one

single known planet or stellar body with our exact gravity; yet they all run along smoothly under these differing conditions. It would simply be a problem of adjustment if our condition would be changed. Sap would rise twice as fast, birds would fly twice as high, and so on. But only ignorance can say that chaos would result. All this is not stated in the tenth chapter of Joshua, but it is all implied in the statement that the day was prolonged.

At any rate, the argument of infidelity totally collapses on every point, as Joshua did not say to the sun "stand still," but "be silent," or "slow down." That this earth did at one time slow down will finally be shown from purely scientific grounds, in the last point of this present article.

The Second Scientific Objection of the Critics

is equally fallacious. Driven from the previous point, the critic says, *"The earth could neither stop nor slow down, as this is contrary to known law."* To which we reply, *"How much law do we know?"*

I entered the office of a legal friend some time ago, and stood and wondered at the vast number of volumes of law that ringed his walls. This is a man of national prominence who practices before the Supreme Court of the United States, and in one form of law only. Yet he had hundreds upon hundreds of Books of the law on his shelves. There were many, many thousands of laws therein, and I asked him, "Judge, how many of those laws do you know?" To my surprise, he replied: "Oh, about fifty." I said, "Then how can you practice with the many others?" With a smile he replied; "Whenever a man comes in with a case I listen to his side, then I say 'undoubtedly you have law on your side;' then I take his money for a retaining fee and send him home while I look up the law that *is* on his side."

So then, *Law is modified Law!*

The law of inertia is modified by the law of velocity. It is a fact that objects heavier than air cannot float through the air; but an airplane weighing tons will fly with ease if it has sufficient speed. We know so little of natural law we cannot say what may be done and what is impossible, in this particular realm.

And there are higher laws of which we know nothing. I feel sure that what we call "miracles" are but orderly proceedings on law unknown to us, and above that which we do know. Undoubtedly again, that the human voice can come from the horn of the phonograph is a miracle to the savage. Equally certain am I that the radio is a profound miracle to the untutored mind of the man of the wild estate; yet we know that these things are based

on laws that are above their present comprehension. There are laws that God knows and through which He works, that the darkened human mind never dreams exist!

Once more: *Who made these laws or this law?*

Law is predicted on two postulates; a Being or body of sufficient power to establish that law; and a Being or body of sufficient power to enforce that law. So that if there is a law in the natural world, behind that law is the Law-Maker and the Law-Enforcer. It goes without saying that the Body that makes a law may rescind, amend, or retract that law.

But is this long day of Joshua contrary to known law? Is it lawfully impossible for this earth to have stopped or slowed down? There are exceptions to "natural law." We do not know much law, and what we do know may in almost every case be excepted.

As an instance, let us look at the Mathematical Law of the Motion of Satellites. This law may be stated thus: "All Satellites advance from west to east around their primary bases."

The earth moves that way around the sun. The moon moves that way around the earth. Mars has no moon, but the planet itself moves that way around the sun. Jupiter has four moons, they all advance that way around their parent planet. This is the established law of the satellites; that they must advance from west to east around their primary.

But the planet Uranus has six moons, all of which violate this law by retrograde motion! Instead of advancing from west to east, these six satellites ADVANCE FROM EAST TO WEST, thus violating this established law!

No man knows a reason for this. I have frequently thought that The Creator put these six satellites in reverse just to show us that He has a reverse gear if He chose to use it! Or that He wished to show that even if He established a law, He himself was superior to that law, and could do the reverse if He so desired! This thought is very humorous to me, and I love to indulge it; but whatever the reason may be, here is an orderly, established proceeding that is contrary to natural law!

The long day of Joshua, may be contrary to known law also, but there it is; it happened.

The final scientific argument of the critic is equally unavailing. It is a weak and a sad bleat from the blind leaders of the sheep-like blind. When driven from every supposedly strong position, they say,

"Had there been such action as Joshua records, there would have been accompanying phenomena that would have left indelible record."

This is a just contention, and I recognize it the more gladly because *there were* just the phenomena demanded. And they left their record.

First: the untimely and unseasonable storm of hail. This would be the first result to be expected in such an event.

Second: the darkening of the sun at midday.

Third: the lengthening of the day by half, which has left an incontrovertible and scientific record in the skies.

Summary: the writer concludes, "never was such a day seen before it or since, *when the Lord fought for Israel.*"

There we have the answer to every question the mind can raise. G O D . The details are scarce. There is not room to comment on the event. But every question is answered there before it rises in that one trenchant sentence *"God fought for Israel."* It was simply Divine interposition.

The Final Testimony of Science

is that such a day left its record for all time. As long as time shall be, the record of this long day must remain. The fact is attested by eminent men of science, two of whom I quote here.

Sir Edwin Ball, the great British astronomer, found that twenty-four hours had been lost out of solar time. Where did that go, what was the cause of this strange lapse, and how did it happen? The answer may be expected in vain from the ranks of science!

There is a place, however, where the answer is found. And this place is attested by a scientist of standing. There is a book by Prof. C. A. Totten of Yale, written in 1890, which establishes the case beyond the shadow of a doubt. The condensed account of his book, briefly summarized, is as follows:

There was a fellow professor, an accomplished astronomer, who made the strange discovery that the earth was twenty-four hours out of schedule! That is to say that there had been twenty-four hours lost out of time. In discussing this point with his fellow professors, Professor Totten challenged this man on the inspiration of the Bible. He said, "You do not believe the Bible to be the Word of God, and I do. Now here is a fine opportunity to prove whether or not the Bible is inspired. You begin to read at the very beginning and read as far as need be, and see if the Bible can account for your missing time."

The astronomer accepted the challenge and began to read. Sometime later Prof. Totten asked him if he had proved the question to his satisfaction and his colleague replied, "I believe I have definitely proved that the Bible *is not* the Word of God. In

the tenth chapter of Joshua I found the missing twenty-four hours accounted for. Then I went back and checked up on my figures, *and found that at the time of Joshua there was only twenty-three hours and twenty minutes lost. If the Bible made a mistake of forty minutes, it is not the Book of God!"*

Professor Totten said, "You are right, in part at least. But does the Bible say that a whole day was lost at the time of Joshua?" So they looked and saw that the text said *"about the space of a whole day."*

The word "about" changed the whole situation, and the astronomer took up his reading again, he read on until he came to the thirty-eighth chapter of the Prophet Isaiah, where Isaiah records that the king, Hezekiah, lay dying. In response to his prayer, God promised to add fifteen years longer to his life. To confirm the truth of his promise God offered a sign. He said "Go out in the court and look at the sun-dial of Ahaz. I will make the shadow on the sun-dial back up ten degrees!" Isaiah recounts that the king looked, and while he looked, the shadow returned back ten degrees, which ten degrees it had already gone down! This settles the case, for ten degrees is forty minutes! and the accuracy of the Book is established once again.

When the astronomer found his day of missing time thus accounted for he laid down the Book and worshipped its Writer, saying, "Lord, I believe!"

Search the heavens, for the truth is there. As long as the stars shall shine, as long as the earth shall spin, as long as time shall last, the Long Day of Joshua will be attested as a scientific fact!

Search the heavens indeed, but search the written word as well! For the heavens only testify to those who have seen first the testimony of the Word. For though the words and the works of God agree, the Word is high above the works, and when the works shall melt and pass away, the Word shall ever endure.

The Relation of the Foreign Missions Enterprise to the World Situation Today

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In one sense, there is no such reality as today. What we call today is only an instantaneously fleeting moment that unites and divides the future and the past. Yet in a far more true sense, today for each of us is our full generation, our time of life and influence. And we might wisely change the phraseology of the theme we are to consider now and ask ourselves what the relation of the foreign missionary enterprise may be to the world situation of our generation, our opportunity to determine the content of history, our one chance to mold the great running stream of human life.

It would be sufficiently serious and glorious if this stream were what some conceive it to be—a current pouring, unladened with any argosies, out of the future into the past. It is a far more serious and glorious thing when we realize that life is no stream running clean and unencumbered out of the future into the past, but a great laden torrent, pouring down out of the past into the future, marked by much that we are intended to subtract from it, lacking much which it is to be the business of our lives to contribute to it.

We have come to a time when we have to deal with a unified and compacted world, from which all distances and separations are forever gone, a world that is bound to live henceforth a common life, for which, nevertheless, the instrumentalities essential to the functioning of a common life have not yet been provided. We are dealing, as has been so often said, with a world which has become a neighborhood but has not yet been turned into a brotherhood, with a compacted life of all humanity for which the indispensable organizations have not yet been supplied. Before the great war, the instrumentalities for a common economic life had been in some measure provided, in part for honorable trade, in part for dishonorable and destructive exploitation. That old world was organized also in some measure for war, but never in those

days and not today has our world, compelled of necessity to live one common life, been organized adequately for peace and brotherhood and common service.

We are dealing today with a world which is swayed by great common thoughts. Long before we discovered it, these common thoughts were abroad. A generation ago the late Dr. D. C. Green, one of the wisest and ablest men we have sent out from this country to serve other nations, tried to show us how true it was even of that day, that there were no dividing lines any longer in the thoughts of the nations, but that what was happening was simply the universal operation on every race and in every nation of common liberating and transforming ideas. Common thoughts are beating through the minds of all men today.

Yet the thoughts of honor and of justice and of freedom and of truth and of service have not yet won their dominant place in these common ideas that are fashioning the thoughts of all mankind. Far from it. For once again and more subtly and dangerously than ever before in human history, great forces are driving against the unity of mankind and resisting the new fellowship that God wills to prevail upon His earth.

Within the last few years the old conceptions of struggle and conflict have come back again stronger and subtler and more dangerous than they were before. Great forces are weaving once again the war patterns into the plastic minds of the new fashioning race. Lord Birkenhead once challenges to the young men of our day not to lose the old ideals of warfare and of conflict, nor to lay aside the sharp sword. It is quite true of Lord Birkenhead, as Maud Royden has said, "that he had a devil," but he is not the only man in the world demon-possessed with these old Satanic ideas, that in our day, through many agents, directly and indirectly, consciously and unconsciously, more subtly and powerfully even than twenty years ago are printing anew the war patterns on the minds of men.

We have to reckon afresh also with old racial passions, dressed in new garments, built on new sanctions, making their way with more insidious power than ever into the life of the world. One is not greatly afraid of the folly of Mr. Lothrop Stoddard and his school, but behind all that befogged and befogging attempt to interpret the actual life of the world and to poison it with hatred there are men who are clothing those fatal ideals with garments that make them the more perilous because the more plausible, and to interweave them with the warrant of naturalistic ethics. We read a book like Prof. Josey's "Race and National Solidarity" and what have we got there, expressed in philosophical terms, but the

old nationalistic morals that brought on the war, as applied now not to any one nationality but to the white race? Here is the rejection of the ideals of brotherhood and of humanity with open eyes, and the assertion instead of the right of the white race to dominate the rest of mankind and to exploit the colored races, in order that the white race may enjoy its leisure and have its full opportunity for artistic self-expression and for a rich life. There can be but one result of such a doctrine,—the same result which came in 1914, only on a wider and more deadly scale. We have to face again, I say, the recrudescence of the old devil's theory of conflict rather than service as the law of the progress of mankind.

War patterns and race passion are matched by economic exploitation not yet humanized. Again and again I hear the patter of the clogged feet of the little Chinese children along the highways of Shanghai on their way to their long 13 and 14 hour shifts in the cotton mills and the silk filatures. All of us who have been abroad across the world in these recent days have, thronging back into our minds, image after image of the places, the ideas, the forces of hurt and wrong against which we are called to wage relentless war, to see if in our generation we cannot get these things torn out of human life, to send it on cleaner and kinder to the generation following. Do not fear that war is to pass out of the world. The objects of war are to change. The character and instruments and weapons and instrumentalities and rules of war are to change, but the next generation is called to the same great fight in which men and women have been engaged before it, the war against injustice and wrong and inequality and bondage and hate and everything that hinders or prevents the coming of the Kingdom of Christ, His reign of righteousness and of love and of peace upon our earth.

We are facing a world situation in which no race can any longer cherish an uncontested claim to racial superiority. There was a day perhaps when that claim was conceded. It is not conceded any more. It is not refused in any bad spirit. There is no rising tide of color across the world in the sense in which some have described it to us. I have been in the Asiatic world three times since the great war first broke, and I found no rising tide of color, of anger or of hate or of will for injustice anywhere. There is, thank God, an awakened sense of human rights in every race but the hearts of common men all the world around are hearts of good will, of kindliness and of peace. War has not been because the common heart of mankind has hated but because the great masses of men have not been able to have their will or God's will through them, and have been hopelessly entangled and con-

fused and misguided by false leadership and involved in great crises from which they could not escape, though they would fain have escaped, in love and peace.

And the trouble with our time is not something external or superficial. There are fundamental errors that have to be dug into beyond all that lies on the surface of institution or of relationship. You may define them in any way that you will; the conscious chasm between capacity and claim; the want of coordination in individual and racial and national life; the battle between only half-formed desires; the great struggle of men to gain a goal which they cannot discern; the conflict of ideals with evil or inadequate wills. You may define it in any way you please. In the generation that is passing we called it sin, and after all you cannot find a better name for it in any generation. Sin is not something vague and misty. Take the old, simple definition of it in the Westminster Catechism. Can you find a diagnosis that cuts deeper into all the social and the economic and the political problems of the new day than that? Sin is any transgression of or any want of conformity into the will of God. We have got all this sin and confusion and discord in the world today against the will of God, because of sin. And all that we need to care for it you can put in one word. I recall an editorial years since in the New York "Sun" in which it was so expressed, written by the same editorial writer, I think, who wrote, as you will remember, the letter to the little girl who had asked the New York "Sun" whether there was any Santa Claus. He was referring to the world's need and the approach which good people were making to it. And he suggested that the old faith regarded the central and vital remedy to be just one thing, and he expressed it in the lines from Bishop Heber's hymn, —"Salvation, O, Salvation, the joyful sound proclaim, 'till earth's remotest nation has learned Messiah's name."

This is the world situation as we are confronting it now, expressed incompletely, as it must needs be, with many balancing considerations left out, made up of half lights, glimmerings here and there, only partial views, but still reflecting a real, seething world, a new age struggling to be born, great goods pouring down out of a great past, great evils lingering on still to curse mankind, which we have to try to tear out, that the great inheritance of the past may be passed on purified and enriched to the generations following.

And now within this world situation, has the missionary enterprise any work to do, any great and living relationship to sustain? Forty-seven years ago we believed it had. There come pouring back the memories of those old days, and I can see the

little room in old North Middle Reunion in Princeton where some of us gathered one Sunday night to face the great, critical issues of our lives. We had been looking forward to banking, or business, or medicine, or law, but there we faced our present world and a man's duty to his generation by the will of God. There was no such world as this in those days. We had no such knowledge of it as men possess today. But there were two things vivid and commanding in our minds and in our hearts; we knew that there was a world in dire need and we believed with boyish confidence perhaps, with very little thinking through of all that was involved, but still clearly and surely, that Jesus Christ, and He alone, had the power to meet all the needs of the world, whatever they might be.

If I had to do it over again, looking back across the forty-seven years, I would do what we did then, and turn again from the other calls, however so many and alluring they were, in the belief that this was the greatest task for our generation, and that it is the greatest for the next—to bring Christ's salvation to bear upon all the needs of men in their personal lives and in all their human relationships.

Yes, I believe this more today than ever before, for we have got behind us now the massed evidence of a whole generation of living and indisputable experience. We have seen with our own eyes that the missionary enterprise embodies the ideas that define, and the forces which alone can produce, the order that is God's will, that Christ described and that will remake men and displace war and hate and greed and fear with peace and love and service and hope.

We have seen the power of Christ at work creating the kind of men by whom alone a new order can be brought in upon the world. There is no order that does not rest on persons. We shall never build a new day in the world until we have enough new men to build it on. I do not say that we have to wait until we have made a world of all or most new men. There is no plenary inspiration in majorities. The minorities have determined history in the years that have gone and the minorities can make history still. But there will be no peace and justice on earth until there are enough men of good will and righteousness.

But as we look back over this generation we can see how clearly and creatively the great forces that are in the Christian Gospel, have been making the men by whom the new day will have to be brought in. These Christian men and women from these other lands,—who brought them to Christ? What were the agencies in their nations that have been raising up during the last

generation the only kind of men and women who can create in those nations the ideal, or accomplish the realization of the new order that is to be? Ask these men. Christ made them. He is making thousands more. We have got them here and in every land, our Christian equals and our superiors, men and women to whom we gave Christ, our best inheritance, and who are to give back to us a new knowledge and a richer understanding of that which we at first gave to them.

And far beyond the numbers of those who thus far have openly taken their places as the men and women who are to supply the Christian leadership of the new day, there are the men, who have never allied themselves openly with the Christian fellowship, but who look up to our Lord as their supreme master and ideal and inspiration, and who have gathered the purpose of their lives out of His life.

It was through the men and women whom He made and through whom He worked that Christ began. It is through them alone that He can finish. A better day will come not through processes or institutions or organizations but through enough new men. The missionary enterprise is indispensable and effective toward dealing with this situation of wrong and folly throughout the world, because it represents the faith that the needed persons can be produced by and the Power that alone can produce them.

In the second place, the foreign missionary enterprise plants the Christian Church in the life of the world. We have seen it establishing all over the world the units of the new life, on which the new world must be built. Again and again we recall those words of St. Paul about there being in Christ and in the Church of Christ no foreigner and no citizen, no bondman and no freeman, no male and no female. But that was a statement not so much of realized fact as of principle and hope about the early Christian Church. There was both slavery and sex inequality then. What St. Paul meant was that far off in the background of unfolding time and hope he beheld the realization of that ideal. It would be a long time before great conceptions like these could be wrought into the actual texture of human society, but still he knew that in those little gatherings of Christian folk that he called his churches, he had the germ of a new organization of mankind, that there he had the solution of problems of the relationship of race to race in the wiping out of all cleavage in the unity of Christ, that there he had the solution of the problem of the relationship of nation to nation in the building up in every great nationality of a member of Christ's body and relating that to all the other members of Christ's body throughout the nations. Time will show us again

what it showed us in the first centuries, that the Christian Church founded in a nation is the most germinal and formative of all institutions. No doubt our churches in the mission fields are crude and imperfect but they contain in them the best seed we have of the solution of the race problem and a clear foreshadowing of the way in which at last national sovereignty and international fellowship are to be realized and coordinated. St. Paul was the great missionary of the first century in the Roman Empire. He was also, as we see now, its great statesman.

Yes, and in ways, I will not say beyond these, but in ways that were inevitably to flow out from these, we have seen the missionary enterprise across a full generation doing what it can do in the coming generation too,—releasing the great vitalizing and regenerating tides of progress and power. The foreign missionary enterprise has often been called a narrow, individualistic, although worthy undertaking, and its representatives, especially the earlier missionaries, have been regarded as men whose one concern was to rescue brands, one by one, from a future burning, and who had no conception of the social principles of the Gospel and no purpose to try to establish the Kingdom of God on the earth. Well, they did believe in another life that is greater than this life and in an eternal judgment and they did preach to men the infinite significance of deed and character. Let us not fall below them in this. But neither let us suppose that we have only now discovered that Christ came to save the world, the whole of life and all the interests and relations and concerns of man.

I would like to vindicate the memory of the missionary founders in this regard. Whatever is said of the rigorist and personal character of the religious experience and theological view of the early missionaries is true of William Carey. And at the same time it is true that in social and community service, in consciously influencing the economic and intellectual life of the nation to which he had gone, and in purposely affecting the forces of progress and civilization, Carey was one of the most powerful personalities of whom history has any record. Let me read one of his letters written in 1794. He is writing to the Society which sent him out to India. And what is he asking for? Tracts and Bibles? Well, he used these. But listen: "I wish you also to send me a few instruments of husbandry, viz., scythes, sickles, plough-wheels and such things; and a yearly assortment of all garden and flowering seeds, and seeds of fruit trees, that you can possibly procure; and let them be packed in papers, or bottles well stopped, which is the best method. All these things at whatever price you can procure them, and the seeds of all sorts of field

and forest trees, etc., I will regularly remit you the money for every year; and I hope that I may depend upon the exertions of my numerous friends to procure them. Apply to London seedsmen and others, as it will be a lasting advantage to this country; and I shall have it in my power to do this for what I now call my own country. Only take care that they are new and dry." He founded in 1820 "The Agricultural and Horiticultural Society in India" and Carey prepared its inquiries which as Dr. George Smith said, "show a grasp of principles, a mastery of detail, and a kindliness of spirit which reveal the practical farmer, the accomplished observer, and the thoughtful philanthropist all in one. One only may we quote: "—'19. In what manner do you think the comforts of the peasantry around you could be increased, their health better secured, and their general happiness promoted?" This Society became a great influence for good in India, and later grew into three and formed the model for the Royal Agricultural Society of England, founded in 1838. He justified his action in these matters "by quoting his hero, Brainerd, who was constrained to assist his Indian converts with his counsels in sowing their maize and arranging their secular concerns. "Few," he adds with the true breadth of genius which converted the Baptist shoemaker into the Christian statesman and scholar, "who are extensively acquainted with human life, will esteem these cares either unworthy of religion or incongruous with its highest enjoyments." He protested against the narrowness of supporters of the work in America who had given money for theological teaching which was not to be used for teaching science. "I never heard anything more illiberal. Pray can youth be trained up for the Christian ministry without science? Do you in America train up youths for it without any knowledge of science?" He began the great movements for the care of the leper, for the abolition of widow burning and infanticide, and for the abatement of other moral evils which "he opposed all his life with a practical reasonableness till he saw the public opinion he had done so much to create triumph. He knew the people of India, their religious, social, and economic condition, as no Englishman before him had done. He stood between them and their foreign Government at the beginning of our intimate contact with all classes as detailed administrators and rulers." Carey's biography is one long record of ceaseless fidelity to his central individual, spiritual aim at the same time that he served society with more power and vigor, pouring out of this one man, than can be found in some whole present day governments.

But above all the foreign missionary enterprise has been the errand of men and women who have gone out to love and serve

the world in the name and the spirit of Christ, to bring His redeeming life to bear upon all the needs of the world.

One looks back with reverence to those great men. They do not deserve the slurs that now and again slip into our references to them. We can thank God if we are one-tenth the men that they were. Those who founded the missionary enterprise had as large and rich a vision of human interests and the Kingdom of God as any of us here in this gathering now. I could prove, if there were time, that if they erred at all, some of them erred not in their individualistic interpretation of the Christian Gospel but because they over-socialized its aim and did not see with adequate clearness what their primary duty was in founding the institutions of the Christian Church in the lands to which they went.

And as foreign missions began, so they have wrought through these past three generations. They have opened everywhere the fountains of Christian life and ideal. It was missions which unsealed the gateways of light. They introduced modern education into every one of the great countries of Asia. If you trace back the government educational systems of today, you will find at the beginning of every one of them the inspiration and influence of the foreign missionary. It was he who made possible the modern literature of China, printed no longer from the old cumbersome wooden blocks but from movable type. I think often with satisfaction of the contribution made by our own Mission Board, under the leadership of Walter Lowrie, when in the days of its poverty and when, as we are sometimes told, the missionary enterprise was conducted in a narrow and pinched vision of its functions, it still raised the considerable sum of money necessary to join with King Louis Philipe of France and with the British Museum in providing the first fonts of movable Chinese type. I have heard Carey referred to slightingly because of his intense evangelistic purpose, his conviction of the reality of sin and of Christ as the only Saviour, and for the words carved on his grave stone at Serampore:

> "A wretched, poor and helpless worm,
> On Thy kind arms I fall."

But what will you say of the testimony of Sir William Hunter, as high an authority as you could find, with regard to Carey and his associates: "They created a prose vernacular literature for Bengal. They established the modern method of popular education. They gave the first great impulse to the native press. They set up the first steam engine in India. With its help they introduced the manufacture of paper on a large scale. In ten years they translated and printed a Bible, or parts thereof, in 31 languages." And

what missionaries did in China and India they have done everywhere. They went out to preach Christ but the result in their work, as John Oxenham wrote of David Livingston, was:

> "To lift the sombre fringes of the night,
> To open lands long darkened from the light,
> To heal grim wounds, to give the blind new sight."

We have seen the missionary enterprise actually produce interracial good will and the international understanding of which we are talking today. When the United States sent out its embassy in 1856 to negotiate a treaty with Siam, Dr. Wood of the Embassy reported to the American Government that "the unselfish kindness of the American missionaries, their patience, sincerity and faithfulness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missionary and prepared the way for the free and national intercourse now commencing. It was very evident that much of the apprehension they felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have the Rev. Mr. Mattoon as the first United States Consul to set the treaty in motion."

Mr. Fukuzawa, the greatest unofficial personality in Japan in the last century once said "that if no missionaries had ever come to our country, the dissoluteness and wantonness of foreigners would have come to be much greater and our relations to foreigners would not be what they are now." And Mr. Fukuzawa's great newspaper, the "Jiji Shimpo," declared: "There can be no doubt that many serious troubles would have occurred had not the Christian missionary not only showed to the Japanese the altruistic side of the Occidental character, but also by his teaching and his preaching imparted a new and attractive aspect to the intercourse which otherwise would have been masterful and repellent. The Japanese cannot thank the missionary too much for the admirable leaven that he introduced into their relation with foreigners."

Testimony like this might be piled up as high as this desk with regard to the influence of the Christian spirit in the missionary enterprise in supplying the right ideals for the only solution of the problem of racial and national relationships.

Yes, and we have seen foreign missions making, as St. Paul said, "those a people who were no people," and laying the foundations of new nations. Listen to as competent a witness as can be provided regarding Africa, Sir H. H. Johnston. "It is the missionaries," says he, in British Central Africa, "who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, bookkeeping, printing, and European

cookery; to say nothing of reading, writing, arithmetic, and a smattering of general knowledge. Almost invariably, it has been to missionaries that the natives of Interior Africa have owed their first acquaintance with a printing press, the turning lathe, the mangle, the flat-iron, the sawmill, and the brick mould." And the same witness has said elsewhere that "when the history of the great African states of the future comes to be written, the arrival of the first missionary will with many of these new nations be the first historical event in their annals."

Measuring one's words carefully, one can boldly say on the evidence which is piled up in Dr. Dennis' great volumes of "Christian Missions and Social Progress" that wherever they have gone, the missionaries have promoted temperance, opposed the liquor and opium traffics which are fatal to wise commerce, checked gambling, established higher standards of personal purity, cultivated industry and frugality, elevated women, restrained anti-social customs such as polygamy, concubinage, adultery and child marriage and infanticide, fostered the suppression of the slave trade and slave traffic, abolished cannibalism and human sacrifice and cruelty, organized famine relief, improved husbandry and agriculture, introduced western medicines and medical science, founded leper asylums and colonies, promoted cleanliness and sanitation, and checked war.

Once again let a competent and unimpeachable witness be called, Sir William Mackworth Young, K. C. S. I., Lieutenant Governor of the Punjab. "As a business man speaking to business men I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the Province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer —Christianity, as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character produced by the self-denying labors of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honored God by their lives and endeared themselves to the people by their faithful work; but I venture to say if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton, and For-

man, who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."

So I can say here today that we know now what by faith we believed 47 years ago; that if a man wants to lay out his life with wealth and power and influence unending, there is no richer opportunity than this. And that opportunity has not passed by. The foreign missionary enterprise has not begun to wane. As it passes into younger hands it is not a contracting enterprise needing scantier recruits and wielding a lesser influence than in the past. It is true that Christianity is now planted indigenously in most lands and that native Churches are growing up which are the glory of missions and whose work is to wax more and more, but still the stronger Churches of the West are called to work with these new Churches. Still the power of Christ in Church and Mission is driving on through the world. We listen sometimes to statements which seem to question the present penetrating power of the Christian enterprise, but once again listen to the competent witnesses.

Here is Sir Narayan Chandavarkar. He never openly connected himself with the Christian Church but he kept a picture of the Saviour, of whom he would speak as our Lord, in his bed room, and few Christians could speak of Him with more faith and devotion. He was the leading Hindu in Western India, Judge of the High Court, and President of the Legislative Council, and for a long time Vice Chancellor of the University, and leader of the Prarthana Samaj. This was his testimony: "The process of the conversion of India to Christ may not be growing as rapidly or in exactly the measure you hope, but I say that India is being converted. The ideals that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought." Or hear Mr. F. W. Stevens of the University of Michigan Law School, later our American representative in the Banking Consortium in Peking, a man of the highest integrity and trustworthiness. "I have come to believe," says he, "that America's greatest contribution to China, greater even than America's political friendship, is the work of the American Christian missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political and industrial improvement. In all China there is not a single organization on a scale of importance that aims at moral improvement or that is calculated to bring it about that is not traceable in its origin to

the Christian Missions. I have inquired among all kinds of people from all parts of China for such an activity of non-Christian origin without finding one."

Review again the present world situation. How are you going actually to deal with these conditions and bring influence to bear upon the world?

I will tell you now last of all how it can be done. Not by any of those easy transformations of the missionary enterprise which we can so light-heartedly suggest. I can propose some changes myself and they would be more radical and revolutionary than I have ever heard from anybody else. But there would still be three great constant elements remaining. There would be the need of men and women who would concretely and locally lay hold upon actual places and persons. You remember Mr. Chesterton's remark that there is nothing living that is not local. It is a truth that this new generation is in danger of missing, and that is vital to its power as it seeks to influence the world. If you and I want to pour life across the world, there are no generalized processes by which it can be done. It has to be done by the old, old method of men and women laying their personal lives like grains of corn in the ground and letting them die that they may not abide alone.

Do not let yourselves be told that there is not as large a call and as rich an opportunity for such concrete life investment now as ever. I have here Ebina's diagnosis of the present situation in Japan and Japan's most urgent and critical need. Let me read from it his account of the present situation in Japan and then his statement of its need: "Japan has begun to drift. Whither is she drifting? How shall we interpret the signs of the times? I firmly believe that Japan's real regeneration depends entirely on the united efforts of Christians, especially the Christians of Japan, America and Great Britain. *If Christians lose Japan it will be an irremediable loss to Christendom.* . . . I do not ignore the work in China. It is important, just as in any other part of the world. But China is an immense country. The work there is the work of centuries. Here in Japan we have a small but powerful nation, similar to the ancient Greek, or the Jewish nation. She will be converted within half a century if we are fully prepared to meet her need. If we understood rightly the real need and situation in Japan, we would not hesitate to advocate a fourfold increase of missionary forces—forces sufficient to make short work of the evangelization of Japan. Then Japan as a converted nation would herself become the vanguard of the missionary forces on the Asiatic continent."

There are men telling us today that the day of the foreign missionary is over. No, it is not over now and it will not be in your day.

Not only is there the need of laying concrete and definite hold upon life, but there is in the second place the need of doing it with the same old deathless, generation-long tenacity that characterized the missionary enterprise across the last 100 years. Do not think that the work can be done by any probationary, temporary, experimental attempts. You have to have men and women who will lay grip upon this great problem of human suffering and human want and whom nothing can shake loose until death itself shall come. We celebrated not long ago the centennial of the completion of Robert Morrison's dictionary of the Chinese language which began a new era. Would Robert Morrison have ever written his dictionary, would he ever have laid the foundations of the Christian Church in Southern China, if he had attacked the problem in that experimental probationary way in which some now are coming at life's great task? Would David Livingston have opened Africa on a three-year term of service? Oh, no. Some of us have got to take long risks and burn the bridges behind us. We have to throw our lives out and away with all that there is of them, in the great venture of unselfish love and sacrificial service of our world.

Last of all, we have to go right down to the central need and heart of things, and with all our other doings do the thing without which all of them will be vain, make Jesus Christ our Lord known to all the rest of the world, known as the personal Saviour of man from sin, known as the purifier of human society and interracial relationships, known in village and town and city, known in all the life of man.

We have to come back to the old motto, "The Evangelization of the World in this Generation." Do not throw it away too lightheartedly. The new generation requires it just as the old generation. You have a different world from the world that we knew when we coined those words. It is a far more accessible and easy world to work for than ours. We have a new and larger conception of what evangelization means, perhaps, than we had then. But after all there is nothing before and there is nothing after that,—making Christ known,—that is evangelization.

And as for those words that come at the end, "In this generation," they belong to the new generation far more than they belonged to the old. It was a bold dream in the past. It is a real and present and practical possibility now.

You remember the words in Mr. Benjamin Kidd's posthumous book "The Science of Power:" "So far as civilization being practicably unchangeable, or only changeable through influences operating slowly over long periods of time, the world can be changed in a brief space of time. Within the life of a single generation it can be made to undergo changes so profound, so revolutionary, so permanent that it would almost appear as if human nature itself had been completely altered in the interval. There is not an existing institution in the world of humanity which cannot be profoundly modified or altered or abolished in one generation. There is no form or order of government or of the dominion of force which cannot be removed out of the world within a generation. There is no ideal dreamed of by any dreamer or idealist which cannot be realized within the life time of those around us. Treitschke, as a young university lecturer, speaking in 1863, was prophesying further and truer than he knew when he said there was no ideal which a living people chose to put before themselves that they had not the power of realizing in history."

We know now that that truth has its limitations. Germany tried and failed. But there is nothing true and right that cannot be done. Do not surrender the dream that we dreamed in far harder days a generation past. This new generation is your generation; there is nothing you cannot do with it, by and in the will of God. There is no wrong that you cannot tear out, there is no right that you cannot build in, if only here in this place now we hand ourselves over body and soul to the strength of Christ who can recreate mankind.

I tore off the program in my home church one Sunday afternoon at the Christmas service of the little children, the old and forgotten lines of Longfellow:

I heard the bells on Christmas Day,
Their old familiar carols play,
And wild and sweet the words repeat,
Of peace on earth, good will to men.

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along the unbroken song
Of peace on earth, good will to men.

Then in despair I bowed my head,
"There is no peace on earth," I said,
For hate is strong and mocks the song
Of peace on earth, good will to men.

Then pealed the bells more loud and deep,
"God is not dead nor doth He sleep,
The wrong shall fail, the right prevail,
Of peace on earth, good will to men."

If only we, if only we.

A Man in Christ

By REV. ROBERT E. SPEER, D. D., LL. D.

Paul gives us in one short phrase the best description of himself, "a man in Christ." "I knew a man in Christ," said he, referring to one of the greatest experiences of his Christian life. That was the one central dominating fact. He was Christ's man. He lived in Christ and Christ lived in him. The noble stanzas of F. W. H. Myers' great poem, "St. Paul," are simply rich and amazingly varied ways of expressing this one fundamental reality.

> Christ! I am Christ's, and let the name suffice you
> Aye for me too He greatly hath sufficed
> Lo with no winning word would I entice you
> Paul has no home and no friend but Christ.
>
> This hath He done, and shall we not adore Him?
> This shall He do, and can we still despair?
> Come let us quickly fling ourselves before Him,
> Cast at His feet the burden of our care.
>
> Flash from our eyes the glow of our thanksgiving,
> Glad and regretful, confident and calm,
> Then through all life and what is after living,
> Thrill to the tireless music of a psalm.
>
> Yea, through life, death, through sorrow, and
> through sinning
> He shall suffice me, for He hath sufficed:
> Christ is the end, for Christ was the beginning,
> Christ the beginning, for the end is Christ.

Paul unreservedly acknowledged Christ's ownership of his life. He called Christ owner of life. (I Cor. III, 23.) The love of Christ constrained him. (II Cor. V. 14, 15.) This was the heart of all. Christ's love girt Paul round, filled him, held him captive, hedged him in, lifted him up as on wings, penetrated and crowned all. We cannot mistake by over emphasis here. "He is so learned a teacher" says Maurice, "there are in his Epistles so many turn-

ings and windings of thought, so much of intellectual subtlety, that many have been inclined to fancy that he was elaborating a great system of theology. But all simple readers feel that they are in the presence of a man of action, and not of a schoolman; of one who has been conversant with men and their ways, with all the perplexities of human society, as well as with all individual conflicts. Luther laid it down as a canon, that no person could thoroughly understand Cicero's Epistles, who had not been a statesman for thirty years, or St. Paul's, who had not been occupied in ecclesiastical affairs for forty. But through all this doctrinal wisdom and practical life, there runs a stream of vehement passion, of personal feeling. No one can ever pretend that the heart has been in the least degree crushed by the understanding, or has grown colder from an experience of the world's indifference or unkindness. The teacher and the ruler is essentially, and at all points the man; he magnifies his office, he feels himself to be nothing, and yet, Paul himself is as distinct a person when he is seeking to heal the feuds in Corinth, or to remind the Galatians of the grace from which they had fallen, as when he is insisting that the magistrates of Philippi should fetch him out of prison; or beseeching Philemon, for his sake, to deal kindly with the slave who had become his brother. Now, when we look for 'the pulse of this machine' we shall seek it in vain in one quality or other of the apostle's mind. We contradict his express and habitual words, if we trace his primary impulse to any feeling or calculation. There was a power of love which was urging him on, in spite of all natural reluctance, to right thoughts and good deeds; which could, in spite of his natural selfishness, make him live and act as a brother and a fellow-worker in Christ's Church. He yielded himself to that power, he besought others to yield to it, since it was for them as much as for him, since he judged that Christ died for all, that all were dead without Him, that all might live through Him. This was the secret of his theology, his philosophy, his arguments, his passionate appeals to other men's consciences and hearts, his struggles, his joys, his sorrows, his vehemence, his weakness, his self-justification, his self-contempt, his rejection of the Law, his submission to the Law, his freedom to do all things, his labors to bring his body into subjection, his fear that he might be a castaway, his confidence that 'neither height, nor depth, nor angels, nor principalities, nor things present, nor things to come, should separate him from the love of God which was in Christ Jesus his Lord.' "

And more even than this he is willing to say. Christ's love constrains him. But beyond that, Christ's love is his. "To me to

live is Christ." (Phil. 1, 21) "Christ, our life." (Col. 3, 4) This sovereignty of Christ over him was absolute. His whole life was filled with Christ, and under Christ's rule. He was Christ's servant. (Gal. 1, 10) And he had the greatness of a servant, the real magnitude and dignity of character of one who was a slave and felt no shame in its avowal.

> "Many if God should make them kings
> Might not disgrace the throne He gave.
> How few could as well fulfill
> The holier office of a slave!"

He spoke often about pleasing Christ. (I Cor. 7, 32; Gal. 1, 10; II Tim. 2, 4) He bade the Corinthians to make this an object of ambition, (II Cor. 5, 9) and he reminded the Romans that pleasing one's self had no warrant in the example of Christ. (Rom. 15, 3) To the mastery of Christ Paul had fully surrendered, yielding to his personality, "a personality so intense, so vivid as to excite the most ardent affection, for 'never man,' as one has said, 'loved Christ with so absorbing a passion as did Paul.' His love for Christ is indeed without parallel in the history of religious emotions. He never lost the vision of Him whom he saw but once, on the way to Damascus. Dedicating his whole being to the Christ 'who had loved him and given Himself for him,' he had no thought but to please Christ, no aim but to advance His glory." (Somerville, *St. Paul's Conception of Christ,"* p. 57). This is the secret of all great life. "It is only," said Phillips Brooks, "in personal love and loyalty that life completes itself." "My Jesus, my King, my Life, my All," wrote David Livingstone in his journal. "I dedicate my whole self to Thee." "Oh, my soul, my body, my intellect, my very love," wrote Charles Kingsley to his future wife, "I dedicate you all to God."

There is a frank ingenuousness and childlikeness about Paul's disclosures of himself, which commands confidence and wins love. He was such a human man, so rich in human emotions, sincere and cordial, that he touches us as the highly veneered, seclusive, self-suppressing characters never do. Paul speaks right out about his own thoughts, failings and successes. He lays bare his inner life. All his preaching was of that experimental sort, illustrated by his own strivings, which many preachers nowadays deprecate and avoid. And yet, when the experience is there, how can it be concealed?

1. Paul's confidence in his own integrity was absolute. Ritschl has spoken of this—"the consciousness of moral integrity that characterizes Paul's Christian experience." We see this in his

accounts of his conversion. (Acts 22:1, 2; 26:2-23) He was so perfectly sincere, that he never thought that the Christians would distrust him when he assayed to join himself to them. (Acts 9:26) He assured Timothy that he had served God from his forefathers in a pure conscience (II Tim. 1:3), and declared that he "exercised himself to have a conscience void of offence toward God and men always." (Acts 24:16; compare I Tim. 1:19; II Cor. 4:2) He affirms that the testimony of his conscience is that he had behaved himself "in holiness and sincerity of God." (II Cor. 1:12), "holily, righteously and unblamably." (I Thess. 2:10) He was sure of his own absolute constancy, and appealed to all his conduct as a proof of his service of the Lord in all lowliness of mind. Acts 20:18) And it was not in detached particular acts only that he was sure he was displaying his obedience to God. "Faith is not very plainly evidenced in just one act. Impulse can manage that. Emotional excitement can sustain that. Faith is best seen in a series of acts, a long continued series, faith is best seen in a whole life." (Tuck, *"Revelation by Character,"* p. 25) And Paul held that his whole life had been earnest and conscientious even before he came under the sway of the Christian spirit and ideals of faith, no less than after he felt their power and was transformed by their beauty.

2. His fearlessness before God. On the Damascus road he was unafraid, and answered, without shrinking, the voice of the Lord. He told the Council, after his arrest, "Brethren, I have lived before God in all good conscience until this day." (Acts 23:1) He did not shrink from God's scrutinies. "God is my witness" (Rom. 1:9); "I call God for a witness upon my soul." (II Cor. 1:23) His conscience bore witness with him in the Holy Ghost. (Rom. 9:1) He spoke in Christ as though he stood in God's presence. (II Cor. 12:19) He was sure of his divine calling and conversion, and of his Master. (I Thess. 11:4) He was sure God would testify of his holy life. (I Thess. 11:10) And he enjoined Timothy also to give heed to present himself approved unto God, without fear or shame. (II Tim. 2:15).

3. His confidence in God's power in him, and upon him. He had no doubt of his ability to give spiritual help and blessing, or to accomplish the divine work. He never hesitated because he had no message, or feared he could not do the work. (Rom. 1: 9-13) "I know I shall come in the fullness of the blessing of Christ." (Rom. 15:19. Compare II Cor. 1:15) He was full of resource. The story of his shipwreck illustrates that. And he was sure of the miraculous help of God, and dealt in the judgments of God. (Acts 13:10, 11). Temptation met him, but he was sure

it could not defeat him. (I Cor. 10:13) His gospel was full of the Spirit's power. (I Thess. 1:5) His message was, he knew, the message of God, and not the word of a man. (I Thess. 2:13) He was sure of his inspiration, and dared even to say that the ability to appreciate the divinity of his message was the test of a man's spiritual capacity. (I Cor. 14:37, 38) The consequence was that he spoke with bold and conclusive authority. (I Cor. 11:2, 34) God's special grace had been given to him. (Rom. 12:3) What was this special grace? (Eph. 3:8-13) He was the last witness of the Resurrection. "I saw, I know," he said. (I Cor. 15:8) He was the earthen vessel of God's power. (II Cor. 4:7-15) He liked this image of the vessel made, shaped, used by the potter. (Rom. 9:21; II Tim. 2:20, 21) And he made his own all the confidence and freedom resident in this metaphor. He could sing with Rabbi Ben Ezra:

> Look not thou down but up!
> To uses of a cup,
> The festal board, lamp's flash and trumpet's peal,
> The new wine's foaming flow,
> The Master's lips aglow!
> Thou, heaven's consummate cup, what needst
> thou with earth's wheel?

4. "Imitate me." He is a rare man who dare say this. No one of us ever met him. Paul is the only apostle who says it, and he says it boldly and repeatedly. "I gave you an example," he told the elders of Ephesus. (Acts 20:35) "Be ye imitators of me," he wrote to the Corinthians. (I Cor. 4:16; compare Phil. 3:17) His own life he held up as a pattern in the matter of struggle and conflict (Phil. 1:30), of conduct (Phil. 4:9), of self-respecting toil. (II Thess. 3:7-9) He commends Timothy for following his "teaching, conduct, purpose, faith, long-suffering, love, patience, persecutions, sufferings." He commands both Timothy and Titus to be examples also "in word, in manner of life, in love, in faith, in purity." (I Tim. 4:12); of good works, uncorruptness, gravity, sound speech. (Titus 2:7, 8). Yet there was no pride here. That was overcome by grace. It was Christ in Paul who was to be imitated. What was done by him Christ wrought. (Rom. 15:18) The believers were to imitate him even as he was an imitator of Christ. (I Cor. 11:1; I Thess. 1:6) And his face in the flesh was worth seeing only as a mirror reflecting Christ. (Col. 11:1-3) There was no weak conceit in this. (I Tim. 1:15) It was Christ in Paul whom he was exalting, not himself. And he was what he was only as Christ's representative. (Gal. 2:20.)

Once for the least of children of Manasses
God had a message and a deed to do,
Wherefore the welcome that all speech surpasses
Called him and hailed him greater than he knew.

Asked him no more, but followed him and found him,
Filled him with valor, slung him with a sword
Bade him go on until the tribes around him
Mingled his name with naming of the Lord.

So with the Lord; He takes and He refuses,
Finds Him ambassadors whom men deny,
Wise ones nor mighty for His saints He chooses
No, such as John, or Gideon or I.

Ay, for this Paul, a scorn and a despising
Weak as you know him and the wretch you see,—
Even in these eyes shall ye behold Him rising,
Strength in infirmities and Christ in me."

But while Christ owned and used him, it was great qualities which God had made ready in him for Christ's ownership and use. He was man of intense personal vigor. The first glimpse we have of him is of a man intensely in earnest, though in the wrong. We see him with the coats of the witnesses who stoned Stephen lying at his feet, assuming thereby such responsibility for the death of that godly man as betokened even in the young Saul a larger personal power than was found in most of those who committed the deed. Immediately after that we find him binding men and women one by one, going from house to house, haling all Christians and committing them to prison. And when at last the glory of the divine vision came to him, we find him riding in advance of his companions on the road to Damascus in bitter search for Christians. There is a large truth illustrated in what God did with Paul. He did not take a man and train him in a Christian home from his earliest childhood. He picked out a man in middle life, who had all the strong powers of his manhood turned in a wrong channel, and simply turned those forces into better and higher channels. It is a truth the Scriptures through, that what God likes is energy in men, and that he does not kill that energy when he calls them out of the old paths into new.

The character of Paul's call was such as to enlarge his passionate power. He saw Christ and heard His voice as Raymond Lull saw and heard, as Francis Assisi saw and among the Umbrian hills heard, "My temple is fallen into ruins, repair it."

And after the stormy and silent training in Damascus and Arabia came, where his powers grew and his life shaped itself to the new purposes, in the Arabian stillnesses God spoke to him more.

> If chosen men could never be alone
> In deep mid-silence open browed to God
> No greatness ever had been dreamed or done.

There was one other influence which helped to make Paul the missionary he was. It was the influence of Barnabas. When Paul was coming up to Jerusalem after his conversion and nobody would believe that he was a believer it was Barnabas who vouched for him. When obliged to run away from Jerusalem Barnabas brought him from Tarsus to Antioch that he might train him by helping him to train others. And it was Barnabas who pushed him forward at Antioch the moment he saw Paul was ready for the responsibility.

Paul's life was a life of expanding, not contracting, work. How many of us have in the beginning of our lives marked out a larger scheme of life than ten men of our caliber would find it possible to accomplish? How many of us have made our plans so large that we shall never be able to execute them? It was not so with Paul. He wanted to work first in Jerusalem. The Lord enlarged his ideas until he was willing to consider that the whole world must be his parish. He did what work he could in Jerusalem, but that was merely a point of departure. He took Antioch into the circle of his operations. He embraced Asia, and then swept north and west until we hear him declaring that "From Jerusalem and round about unto Illyricum" on the other side of Greece he had fully preached the Gospel of Christ. Then he says, "I must also see Rome." And he has his gaze fixed farther still, on the very pillars of Hercules, for he says, "I will see you on my way to Spain."

Paul had the faculty of giving away all his work. He never kept any more of it for himself than was absolutely necessary. The remark attributed to Edward Everett Hale that he had lived to such a ripe old age and was able to work so easily because he had cultivated the habit of doing nothing he could get anybody else to do, has a large truth in it. It is true that a man does the best work as a Christian worker here or in the foreign field who does not attempt to do all the work himself but sets other men doing it. It was so with Barnabas and Paul. In the first verse of the thirteenth chapter of Acts we read that in the church at Anti-

och there were certain prophets and teachers, as Barnabas and Lucius of Cyrene, Manaen Herod's foster-brother, and Simeon who was called Niger—whether because he was a negro or not we do not know; but the list indicates at least that they had gone very far in training a large class of men in that little church at Antioch who would be able to reach possibly all classes of men. When Paul came to Derbe and Lystra he found a young man named Timothy whom he pressed in his service. And constantly, through his life, if he saw a man he could utilize he laid hands upon him. He had the knack of getting hold of people. He was the kind of missionary who has his heart open all the time and wins over every man he can to the affection and the service of the Lord. We find him writing to the Corinthian Church about Titus whom he loved, and to Timothy of Onesiphorus, who had comforted him much. His epistles are full of the men he loves and has helped, and by whom he has been helped.

Christ's spirit in Paul intensified his natural intense, indomitable energy which he showed first of all in the intense vigor of his work and again in his entire devotion to that work. He called the Ephesian elders at Miletus to witness that he had worked among them night and day. We see it thirdly in that he was always moving. He was not the kind of man to sit down and say, "I have no direct leading of the spirit of God now, I will wait until I get some." He was a man who said, "That is my mark, I have set it before me; by the help of the best light God has given me I have chosen it, and nothing save God can swerve me aside until I reach it." He went up to Mysia and, having no special call, said, "I will turn aside to preach the Gospel in Bithynia." But the Spirit said, "No, Paul." In a few hours he had a vision that took him into Macedonia. He belonged to that class of men who go until they are stopped or turned; not to that class that stand still until they are pushed. You hear a man say, "I am willing to go to the foreign field," but it is the same kind of willingness as that of a balking horse. Why does not the horse go if he is willing to go? Let men move. "Even God can't switch motionless engines." Paul's energy is manifest farther in his indifference to opposition or suffering. He stood once before an assemblage where he was called a crazy man. It was a charge that hurt. But he had written to the Corinthians, "With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self . . . He that judgeth me is the Lord." And though twice he tells us of his hardships, and the sufferings he has gone through, there is no complaint, no shadow of turning back. His face was set like flint.

"Or if the ache of travel or of toil
Would sometimes bring a short, sharp cry of pain
From agony of fever, blain and boil,
'Twas but to crush it down, and on again."

He was a true fatalist. He knew that he was immortal until his work was done, and then he was immortal still; and he had no fear of what should befall him. "Let death come, I care not for death," he said. "My pleasure is to do the will of Him that sent me and to finish the course upon which He sent me. And if death come by His providence in the doing of the errand upon which He sent me, well and good."

Paul tells us himself what the controlling purpose of his life was. It was to hasten the evangelization of the world. "From Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I been ambitious," as the marginal reading has it, "to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: But, as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand." And he calls every man who in the plans of God can follow in his footsteps to do so. The Hebrew Volunteer Movement for foreign missions stands for the main end of the life of the Apostle Paul. And he found his *motive* in pleasing Jesus. With the verse just quoted we may combine the other that uses the word ambitious in one of the three times it is used in the Bible. "Wherefore we are ambitious that we may be well pleasing to Him." His desire to please Christ manifests itself in his anxiety to imitate Him; as he wrote to the Philippians that the same mind must be in them that was in Christ, "who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death." And more than once he told those who followed him to be still closer followers and imitators of him even as he was also of Christ. As he grew older the desire to please Christ began to express itself in yet other figures, which he learned from the Roman soldiers with whom he was thrown into ever closer contact, the military symbols which stud all his later writings. He began to think of his military duties to his Captain, and wrote in the last letter he ever penned, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." As the longing to please the Commander had nerved him the last years

of his life, it nerved him even unto the end. And as the shadows gathered fast around his head, and the last grains of sand slipped through his hour-glass, we see him kneeling down in the soldier's spirit and writing the last trembling lines (or were they firm and strong?) of his last epistle: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." Just beyond the walls of the imperial city the old warrior breathed his last, and the warrior spirit went home to its rest at the feet of the Great Commander.

An Adequate Gospel for the Need of the World

By REV. ROBERT E. SPEER, D. D., LL. D.

Rom. 1:16. An adequate gospel for the need of the world does not need to be invented or devised. It is already available. It needs only to be accepted and understood. I believe that the gospel that we have is adequate to meet the need of the world because it is marked by five very clear aspects, and the attempt to state these is the simple message that I have to bring.

In the first place it is adequate to meet the need of the world because it proposes to change men and women. The world for whose need an adequate gospel is required is a world of human beings,—of men and women. It is not a world of inanimate nature or of impersonal institutions. Any man who has the ear of St. Paul can hear clearly enough the whole creation groaning and travailing together in pain until now, and it doesn't need a man with the eye of St. Paul to see that all our human institutions lie under the need of redemption. But the need of inanimate nature and human institutions is a derivative. Inanimate nature is waiting for the manifestation of the sons of God and our impersonal institutions are what they are because men set them up or because men are willing to endure them. The fundamental thing is men,—the kind of men and women on whom the world rests. And we can state our problem very simply. We are prone to try to evade such simplicity of statement, but let us remind ourselves that the fundamental need of the world is for good and wise men. That is all. If we had enough good men and women and enough wise men and women the need of the world would be very speedily met, and the Christian gospel is adequate to meet the need of the world because it proposes, and proposed at the very beginning, to go straight to the heart of things and change men and women. It came into the world in adequate personalities. "There was a man sent from God, whose name was John." "The Son of man is come to seek and to save that which was lost."

Our temptation is to think that in some other way,—some more massive way, some more general or promiscuous way,—the

need of the world is to be met. I had a dear friend years ago, a Baptist lawyer in the city of New York, named Mornay Williams. He was one of the most useful men in the city. He was the counsel of Andrew H. Green, who was known as the "Father of Greater New York," and he was one of the most rugged and noble personalities that many of us who can remember him ever met. I remember his speaking once with great despair of the hopelessness of our attempts to deal with the problems of our modern life by simply trying to find individual men and women who would behave Christian-wise in their attitude and relationships to these problems. I remember answering him in one of these moods of his by asking him if he would remember his own career. Who was there in the state of New York who had done more than he to influence wise legislation for the protection of children against child labor, for the guarding of employees in factories with appliances to protect them from needless peril; in writing into the statutes of the State of New York laws which would make it a more upright and decent state in which men and women could live. He and men like him had been the spring of all that had been accomplished in the years over which his life had extended, in doing the very things that were building the Kingdom of God into the life of the commonwealth. The general changes had been wrought by the courage and devotion and the adventuresomeness of a few brave Christian personalities.

And I think we can make our problem a great deal simpler if we go back to the elements of our Lord's own method at the beginning. To be sure He did set forth the great program in that first sermon of His in the synagogue at Nazareth, but every article of that wide social program that He laid down that day, quoting from the prophecy of Isaiah, had to do with persons,—poor, blind or imprisoned human individuals with whom and on whom he was going to do His work. And He spent all those brief years of His ministry, indeed, in opening out great truths and principles for men to think upon forever, but primarily He created a little band of good and wise men whom He sent out, preposterous as the proposition on its face appeared to be, to begin the remaking of the whole world of human life. You and I are never going to get the thing we long for until God has raised up enough men and women of an ampler moral dignity, of a more adventurous courage, of a more creative trust in love, than we have got now, to bear the burden of the new and longed-for world, men and women regenerated and renewed by Christ. John Addington Symonds put it fifty years ago in some noble verse that only now at last is finding its way into our Christian hymnals:

These things shall be! A loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave and strong,
To spill no drop of blood, but dare,
All that may plant man's lordship firm
On earth and fire, and sea and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mould
And mightier music thrill the skies,
And every life shall be a song
When all the earth is paradise.

Just a dream, to be sure, but a dream that can never come true until we work with a gospel that redeems and recreates enough men and women from what they are into what, by the grace of God, they might be, to bear the burden of a new and different world.

In the second place I believe our Christian gospel is an adequate gospel for the need of the world not only because it proposes to change enough men and women to bear the burden of a new world, but also because it alone can sustain, in an atmosphere of moral reality, unattained and unattainable ideals. There is much in support of the criticism of Christianity by that ingenuous and somewhat disingenuous personality, Wu Ting-Fang, who represented China as the Chinese Minister in our country for many years,—that Christianity was an impractical religion because it held out before the eyes of men impossible and unattainable ideals. And he was contrasting it always with Confucianism which he deemed to be a far more sensible system of life because all it held up before men was an entirely practicable body of ideals. Wu Ting-Fang's criticism of Christianity was true. It did begin by holding out unattained and unattainable ideals. "Be ye therefore perfect," said our Lord, "even as your Father which is in heaven is perfect." No one of us will ever attain that ideal. "Pray ye therefore: 'Thy kingdom come. Thy will be done in earth, as it is in heaven." That kingdom will never come and

that will will never be done on earth as it is in heaven by our efforts. And yet those two great ideals, unattained and unattainable, were held up at the very beginning as the laws of the life of the new community. No religion, no system that attempts to deal with the needs of the world will ever be equal to the task, that comes down to the level of the possible. It must forever hold up before the eyes of men ideals that they have not attained and that they never can attain. All human progress has been made under the inspiration of the impossible. Nobody has ever painted the perfect picture; nobody has carved the perfect statue or built the perfect building; but those came nearest to it who worked by the ideal of the unattainable.

And precisely as all human progress has been dependent on the willingness of men, in moral reality, to serve the unattained and unattainable, so the whole tension of life, out of which the necessary pain must be generated by which alone the sacrifice will be made by which all progress can be bought, comes only from our obedience to unattained and unattainable ideals. I can not put it better than in the lovely lines from Mrs. King's poem, "The Disciples." It is the story, some of you will remember, of Garibaldi and his companions in the great struggle for the unification and the freedom of Italy, and the loveliest of all the characters in the poem is Garibaldi's chaplain, Ugo Bassi, and the loveliest part is Ugo Bassi's "Sermon in the Hospital," from the text, "I am the vine." There will lie in the memory of many of us the opening lines of that sermon:

> "The Vine from every living limb bleeds wine;
> Is it the poorer for that spirit shed?
> The drunkard and the wanton drink thereof;
> Are they the richer for that gift's excess?
> Measure thy life by loss and not by gain;
> Not by the wine drunk, but the wine poured forth;
> For love's strength standeth in love's sacrifice;
>
> And whoso suffers most hath most to give."

So far the lines are familiar to us, but have you ever recalled the lines that follow these:

> "God said to man and woman, 'By thy sweat,
> And by thy travail, thou shalt conquer earth;'
> Not, by thy ease or pleasure:—and no good
> Or glory of this life but comes by pain.
> How poor were earth if all its martyrdoms,
> If all its struggling sighs of sacrifice
> Were swept away, and all were satiate-smooth;

If this were such a heaven of soul and sense
As some have dreamed of;—and we human still.
Nay, we were fashioned not for perfect peace
In this world, howsoever in the next;
And what we win and hold is through some strife."

And you and I know it well in our own lives. We do our work only against perpetual pain. We do it in the anguish of the knowledge that we are falling far short of what ought to be and yet cannot be. No gospel is going to meet the need of the world that does not perpetually keep men in the tension and the anguish of obedience, in an air of moral reality, to unattained and unattainable ideals.

In the third place this gospel is adequate to the need of the world because it transcends religion. The need of the world cannot be met by religion. That may seem a paradox. We have been constantly told today that religion is the great need of the world; that an adequate religion would adequately meet the needs of the world. What is religion? Religion is a human phenomenon. A friend was quoting to me recently a definition of religion as "man's effort to adjust himself to the ultimates." It is man's effort. So the dictionaries rightly define it. The religions of the world are just man's efforts. Religion is the question that man inevitably has to ask of mystery and the answer which he frames. Where did I come from? What can I know? What am I to do? Where am I going?—these are the great questions of life and of death and of destiny. But the need of the world can never be met by questions. And Christ is not a question. For that matter one comes more and more to the view that Christianity must not be placed in the category of religions at all. The word "religion" is not found in the Gospels. Jesus Christ never used it. It is found only five times in the rest of the New Testament,—three times when Paul uses it, with a touch of depreciation; and the only two times that it occurs elsewhere are in James, where he uses it obviously of its social and ethical aspects. Jesus Christ is not the founder of a religion. He did not come to start another religion. Religion is a question and Christ is an answer. Christ did not come to join the ranks of the seekers. Christ came not to hunt for the truth but to be the Truth. The only gospel that is adequate is the gospel that transcends religion, that goes beyond religion, that does for man what religion never can do, that does not ask more questions, but that answers for men once and for all, as from God Himself, the questions that the heart of man asks and asks in vain.

In the fourth place I believe the only gospel that is adequate for the need of the world is the Christian Gospel because it alone can unite mankind. It can unite mankind only by separating men from the things that divide, and one of the things that divide is religion. This Gospel of ours can only unite men by dividing them from the religions that keep them apart. What is there in religion that unites men? I attended not long ago a gathering with a little group of Jewish rabbis. They were trying to find a common religious basis on which we could go on with our conference and perhaps plan some cooperative service for the future, but they could not find any common religious basis. Why, among themselves there were orthodox Jews and reformed Jews who held to theistic humanism, and they knew that there were others who were agnostic and atheistic materialists. Where were you to find a common, uniting religious basis among these? And as between the religions of the world there is no common denominator. The ideas of the fatherhood of God and the brotherhood of man are not common to the religions of the world. Orthodox Buddhism has no God, how could it have the fatherhood? Mohammedanism has a firm theism but eschews with contempt the idea of fatherhood in God. And as for the brotherhood of man, where is that in any of the religions of the world? Where is it in Christianity construed only as a religion? No, you are not going to unite mankind by religion. You can only unite them in a great living, central, cosmic personality. A friend told me some years ago of an interesting experience that he had when taking some graduate work in the University of Edinburgh. He saw an advertisement one day that Mr. Balfour was to speak that night in McEwen Hall on the theme, "The Ties that Unite the Nations," and being eager to hear one of the leading minds of the British race on such a great theme, he went. The Hall was jammed that night to hear Mr. Balfour's very noble address on the bonds that tie the nations together. As he went on through his discourse, speaking of diplomacy, trade, common scientific knowledge, humanitarianism, intercommunication,—all the ties that weave humanity together, my friend said he looked across the Hall and saw a Japanese student who was in the gallery just opposite, with elbows on the balcony, drinking in every word. At last Mr. Balfour finished his address, after having enumerated what he conceived to be the ties that bind the nations in unity. Then, as he sat down, before the chairman arose to propose the customary vote of thanks, my friend told me he saw the Japanese student rise across the gallery, and in the hush of that single moment the Japanese cried out, "But, Mr. Balfour, what about

Jesus Christ?" There were all the bonds, as Mr. Balfour supposed them to be, burned up like fire in the great holocaust of the war. There were all those ties that bound the nations, and they bound them not at all. If mankind is ever to be bound together in unity it can be bound in only one way,—in its one cosmic Head, from whom the whole body, joined together and compacted, by that which every joint supplies, makes increase unto the fullness of the ultimate purpose of God. This is the only gospel that is adequate for the need of the world,—the gospel that can bridge the chasms, that can separate men from all that divides them and relate them in the one unity, that can consolidate mankind in the cosmic, final, absolute personality of Christ.

Last of all this gospel is adequate for the need of the world because it opens the heavens and lets God down in and upon human life. It is obvious that we are passing now into a new era of human thinking. The old way of thinking about God as identified with the universe has come pretty much to its end. The despotism of the old naturalistic psychology is nearly past. It is quite obvious to anyone who watches the currents of thought that are running across the world that we are going to pass now into a new and different day. Of the many books on the "theology of crisis," I would suggest your reading the exceedingly able book of my friend, Walter Lowrie, entitled "Our Concern with the Theology of Crisis." It is an inquiry as to whether this theology be not the only possible theology for us today. It is not the only theology for us at the present time, but it is an absolutely essential corrective to the partial view from which we are at last beginning to emerge. Great, upheaving ideas, as to God, time, revelation, salvation, obscured for a while, are now coming back again to assert their rightful place. And the "theology of crisis" is only one of the evidences in the field of theology and philosophy that the old day is going. You can still hear its waning notes. I could mention a book very present in the thought of many today that represents in its ideology merely this swan song of the old type of Protestant liberalism which Germany exported to America and which already is discredited in its first home. All across the world there are deep movements that speak of the dawning of a new morning. We can begin to see it in education. The speech of Alfred Noyes at the Conference of American Universities in November, 1932, and the reception given to it were symptomatic. We are no longer slaves of the conception of continuity. We realize today that the principle of discontinuity exists as well in nature and life; there is

catastrophe as well as strophe. We are not in bondage any longer to the old evolutionary naturalism that dominated our educational processes during the last generation. And you can see the change already coming in the new preaching. I cut out of a recent Monday morning's "Times" a report of one of the sermons preached in New York the preceding Sunday morning by one of our foremost preachers. It is representative of the new note that we are to hear more and more. Mr. Wells' "man-fashioned God" is dead. The old God that man made, just a little ahead of him,—that he made and that he is going to make some more,—that God is gone. The generation into which we are coming now is going to have to deal with the real and transcendent God. The preacher said:

"The human conception of God does not appeal today. We cannot worship what we already have; we are too disgusted with things as they are for that. 'Give us a God unlike man, with a wisdom and a justice that we do not see in the current spirit of humanity,' if the longing of our time. Men crave a God who is patently different. When Jesus came it was not His likeness to them that struck men. He startled them, He baffled them. He either made them furious or left them adoring Him."

We are going back to the beginning. What the gospel was at the first the gospel is to be again. It was at the beginning the irruption of the Almighty and the Everlasting God who broke into human life from outside in the Incarnation and who broke through life from the inside in the Resurrection. The God of the prophets and of the apostles; of His own dear Son,—that God is back again. And the only gospel that will be adequate for the need of the world is the gospel that will proclaim and work with that God.

In closing may I quote just a bit of verse from a friend whom I came to know in the war, a Roman Catholic priest, a member of the Paulist Fathers in New York City. Every Christmas time a little remembrance comes from him. One recent Christmas, there came the note and a bit of his own verse that ran this way:

"This night, this hut all secrets hold;
Come strengthening cup or chastening rod;
My soul is justly overbold
Since Christ has brothered us in God."

My friends, we must go back across the generations, to the original gospel, the gospel news of the Son of God who came, laying the everlasting God bare to the knowledge and the experience of men. Once more we are going to discover Him, and

the gospel with which we are to go out into this modern world, so dark and so confused, and yet in the hopeful dawn of a new day, is this gospel of the everlasting and living God who came in His Son with the power of the Incarnation and Resurrection to change and transform human lives, to forgive the shame and break the power of sin, to hold up before us forever the glory and the anguish of unattained and unattainable ideals, to lift us out of the impotent human searching of religion and into God's answer to all the longings of human hearts, to furnish us the one Head and Center of humanity in Christ, and to brother us in Him one with another, with all mankind, in the eternal, the living, the transcendent God.

The Resurrection

A Sermon delivered at the closing Sunday Morning Service International Missionary Council at Jerusalem, Easter Day, April 8, 1928

By REV. ROBERT E. SPEER, D. D., LL. D.

Several years ago there appeared in Scotland a unique volume of biography entitled *Men of the Knotted Heart.* The title of the little book was a Hebrew idiom for friendship. It was the story of two life-long friends who were ministers in two different Christian communions and who lived together for more than thirty years in the town of Greenock. Their lives were interwoven as though they were one. The book which told their story was a masterpiece of literary taste and beauty. One chapter deals with the life of one of them and the next with the life of the other and the next again weaves the two lives together. Then they are separated only to be knotted together into one again. The breath of the heather is on every page and each word is full of pure cleansing. One of the men was named Grant and the other Struthers and they belonged to the same club in Greenock and every Monday they made it a practice to meet together there. It was observed that Grant never entered the club without pausing at the door with his hand on the latch while he said something softly to himself. Friends who from week to week saw him stop there at the door with moving lips before ever he passed in wondered curiously what it might mean. And one day some one ventured to speak to Struthers about it and to ask him if he knew what Grant was saying when he stood at the door. "Why yes, I know," Struthers replied, "He is saying 'Christ is risen; Christ is risen'." For years that had been his way of passing and holding his life under the habit of the daily recollection of the Resurrection as the principle of the Christian life.

We are to meditate this morning, this Easter Day here on the Mount of Olives within sight both of Calvary and of the empty tomb, solely on the Resurrection. Let us ask first, Is it the habitual, controlling principle of our Christian life? It was unquestionably such a principle in the early Church. Let us remind ourselves of St. Paul's great words in the sixth chapter

of Romans and of what they reveal as to the moral significance of the Resurrection in Christian experience. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man was crucified with Him, that the body of sin might be done away that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over Him. For the death that He died, He died unto sin once: but the life that He liveth, He liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

And let us recall also his memorable words of appeal in writing to the Colossians: "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory.

"Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience; wherein ye also once walked, when ye lived in these things; but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth; lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of Him that created him; where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all."

Let us ask ourselves whether we thus live with Christ in the Resurrection. Do we make this principle of new life in Christ the law, the living instinctive law, of all our daily ways, our thoughts and desires, our hopes, our attitudes, and our ambitions? One wonders whether as yet we have comprehended in the Christian Church the real doctrine of the New Testament in regard to the place of the Resurrection in the Christian life. Some years

ago I had a discussion with a friend as to the place of the Cross in doctrine and life in the New Testament. We decided that we would make a fresh study of the New Testament and to our amazement we found the Cross not fading out of sight but dropping behind the glory of the Resurrection. It would be worth the while of each one of us to go out today to review carefully each word of the New Testament afresh and to find out, as we shall, the supreme place which the Resurrection took in the lives of the men who had known Jesus Christ after the flesh and through them in the lives of men who had never thus known Him but to whom and in whom He lived as the Risen and Ever-present Lord.

And not only is the Resurrection the principle of the Christian life but in the New Testament it was the foundation of the Christian faith. Ask St. Paul about this matter. He was the boldest spirit and the most massive mind in the early Church. Next to Christ, indeed, he is the dominant mind in the world today. His thought is still far ahead of the fullest and freest thought of men. Here was one who had been fiercely set against the Christian thought of Jesus but whose attitude was so completely reversed that he became the oldest and most unhesitating preacher of the Gospel of a living Saviour which he had set out relentlessly to destroy. What brought about this change? First of all it was a great fact of experience which happened on the Damascus road, and which convinced him that Jesus, who had died, was alive. The Resurrection became to him a matter of experience. It became also the basis of all his reasoned conviction concerning the Gospel. On the Resurrection and the Resurrection alone he staked everything. "If Christ hath not been raised, then is our preaching vain. . . . And if Christ hath not been raised your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable. But now hath Christ been raised from the dead."

It was the Resurrection that convinced Paul of the central fact of the deity of Christ. It was not the character of Jesus to which he turned. The Epistles teem with Paul's high ethical appeal and he might have turned to the perfect exemplification of his moral ideals in Christ as the most convincing of apologetic arguments. He never does so and only on the rarest occasions does he refer to the moral characteristics of the Saviour at all. We find in the loveliness of our Lord's human life the richest assurance of faith and an object of deep imaginative yearning. We sing with our children and more discerningly even than they:

"I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with them then.

"I wish that His hands had been placed on my head,
That His arms had been thrown around me,
And that I might have seen His kind look when He said,
'Let the little ones come unto Me'."

But there is no trace whatever in St. Paul's Epistles of any such longing or reference to the loveliness of Jesus' human life as evidence of His deity. Was it the teaching of Jesus that was the ground of St. Paul's unique conception? St. Paul was a teacher himself but it is a strange fact that only once did he appeal to the teaching of Jesus as supporting his own teaching or as evidencing Jesus as the Teacher come from God. The greatest teacher next to Jesus made no appeal to Jesus as the Master Teacher who, only as God, could have known, as He knew the things of God.

And Paul says nothing about the miracle of the personal consciousness of Jesus. One would have thought he would have done so. No problem more concerned Paul than the problem of the divided will, the man rent asunder within. But here in Jesus was the one absolutely harmonious soul, no lower and higher nature at ceaseless war for ascendancy, but the paradox of a perfect life, humility without penitence and loftiness without pride. One and One alone could say, "I and the Father are one," and "I am meek and lowly in heart." One would have thought that here supremely St. Paul would have found the conclusive and irrefutable proof of his faith in Jesus as God's Son and as God. Not so, He found it only in the Resurrection. Jesus Christ, says he is one of his noblest arguments, "who was born of the seed of David according to the flesh, . . . was declared to be the Son of God with power, according to the spirit of holiness, by the Resurrection." And here for us, too, is the impregnable rock upon which Christian conviction rests—Jesus Christ rose again from the dead.

Let us meditate in the third place on the Resurrection as the dominant note in the Christian message. Like many of you, I suppose, I came to this Council meeting with anxious thoughts, fearing that we might find here a weakening of the historic witness of the Church. But when on the first Monday morning in opening the discussion on "The Christian Life and Message" Dr.

Kraemer began with that startling and illumined appeal for the Resurrection as the heart of the missionary message and its central and supreme element, my heart leaped with a great joy. How the mists fade from the face of the sky, and doubts and hesitations disappear when men set forth the Resurrection! All naturalistic fears die before it. It was the joyful, victorious, inspiring note of the apostolic gospel. In Harnack's great missionary book, one of the greatest missionary books ever written, *The Expansion of Christianity in the First Three Centuries,* you will recall his attempt to recapture the primitive missionary message. What did those first missionaries preach? Harnack concludes that this preaching contained four great elements: God the Father as Creator, Jesus Christ as Saviour, purity, and the Resurrection. We preach a different gospel from the conquering gospel of the New Testament and of the early Church unless we also proclaim these four glorious notes. Can any one read the New Testament and not find them there? The two great sermons of Peter at Pentecost and Paul on Mars Hill rose to and ended with the Resurrection. The daily message of the primitive Church was Jesus and the Resurrection. If that gospel is our gospel, and other gospel there cannot be, then this glad message of Easter morning must be the supreme word, "Jesus Christ is risen today, Alleluia."

And let us think also today of the Resurrection as the proof and pledge of the power of the Christian life. We are accustomed to speak of the power of the Holy Spirit as the great energy of Christianity. It is so. But in what connotation is this power set forth in the New Testament? Inseparably from the Resurrection. So Peter declared on Pentecost: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." The Risen Christ is the proof and donor of all power, and the Resurrection is the pledge and measure of it. How may we know "the exceeding greatness of His power toward us who believe"? Why, "according to that working of the strength of His might which He wrought in Christ when He raised Him from the dead." There is no possibility of disconnecting the power of the Holy Spirit from the Resurrection. The power of the Holy Spirit raised Jesus from the dead. He was declared to be the Son of God with power according to the Spirit of Holiness by His Resurrection. And it was the power of the Risen Christ which came forth in the Holy Spirit, given without measure to men. Here is power sufficient for all our duty—God's power, free and limitless. The Incarnation showed what God could do with the pure

and surrendered will of a girl. The Resurrection showed what God could do all alone. It was not possible that Jesus should be holden by death. Vain the watch, the stone, the seal. Vain the gates of death and hell. To such a conqueror all power has been given. "Christ is risen, Alleluia."

How vividly we can feel all this in Peter's long after recollection of this first Easter morning. Surely it is not fanciful to find in his words the reminiscent thrill of that wonderful dawn. "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the Resurrection of Jesus Christ from the dead." He had been reborn that morning. What would we not give to have the record of the conversation between him and John as they came away from the empty tomb. "John," we can hear him say, "He is alive —can you believe it? He is alive. Man—anything can happen." And since then anything indeed can happen, since Christ hath burst the bars. Thank God, even the missionary undertaking is not a delusion. We, too, can do today what the power of the Resurrection did in and through a little band of poor and resourceless men gathered here in Jerusalem nineteen hundred years ago.

Lastly, therefore, let us remind ourselves of the Resurrection as the assurance of the Christian hope. It was the rebirth of a dead hope to the early Church. Christian hope had been slain in the crucifixion; had died and was buried with the Lord. One feels the reality and the pathos of it in the story of the walk of the two disciples to Emmaus: "We hoped it was He who should redeem Israel." But with the Resurrection rose again the faith and hope of Christians. They, too, were as dead men come to life again. Peter says it all in his jubilant memories, which I have quoted, "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." From the night of the new tomb in Joseph's garden Christian hope came forth alive and aglow. Where else shall we find our hope? Have we not seen death and witnessed the end? But Christ is risen and here our life is quick and new and sure.

We need this hope in our time. Often during these days when we have been discussing, perhaps light-heartedly, the question of the security of missionaries and the establishment of the Church my mind has turned to the cost and method of all real spiritual and creative achievements; "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." There have been always in my thought here the

events in Nanking just a year ago. If ever in history a tragedy picked out for its victim a Christ-like spirit it did it then when it chose in John Williams one of the truest and best friends China ever had. But hope did not die in him. If he could have chosen who should offer to fall he would gladly have chosen as the will of God chose. He knew the law of the grain and he rested in the sure hope of the Resurrection, for himself and for China, knowing well that all that is laid down is taken up again with the glory of the Rising.

> "O cross that liftest up my head
> I dare not ask to fly from thee.
> I lay in dust life's glory dead
> And from the ground there blossoms red
> Life that shall endless be."

And as for him, so for China. Mrs. Williams sent me just before I left home for this Council meeting word of the Christian letter which had come to her from fifteen young Chinese in Nanking who had loved her husband and who had learned new lessons of life's meaning and power from his death and life, and they closed their letter with the lines:

> "Ye that have faith to look with fearless eyes
> Beyond the tragedy of a world at strife,
> And know that out of death a night shall rise
> The dawn of ampler life.
> Rejoice, whatever anguish rend the heart,
> That God has given you the priceless dower
> To live in these great times and have your part
> That ye may tell your sons who see the light
> High in the heavens, their heritage to take,
> 'I saw the powers of darkness take their flight
> I saw the morning break'."

The morning is ever breaking for those who know the meaning of Easter Day. "I am the Resurrection and the Life," saith the Lord. "Behold I make all things new." Not by the sign of a cross or waving banners borne in war may we conquer but by the sign of a cross which witnessed to life laid down in love and by the sign of an open grave and the presence of a Living Saviour. Near by today, across the Kedron, the stone is rolled away and hope is born and new life is come. Christ is risen, Alleluia, Alleluia.

The Preacher in a Changing World

By REV. J. BALMER SHOWERS, D. D.
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We speak of two facts; the preacher and the world. Little evidence is needed to confirm the statement that the world is changing. Few are capable of telling assuredly the direction of those changes. The slowest eyes discern the motion if not the direction of change. The preacher is a part of that changing order. But is he passive or directive? That the one reacts upon the other is a certainty. Each shares in the making of the other. Which holds the dominant place? That depends upon the character and force of the preacher. In any event, it is disastrous if the preacher is a static personality in dynamic times. It is for him to give direction to this changing world. To that he is called.

The pulpit has always offered unusual reward to the man in it who knows where he is going and knows the way to that end. Others with ease are brushed aside, or, if they continue, make little impression on their age. The world is in agreement with the Psalmist in saying: "I hate men who are half and half" (Moffat). The declaration is as modern as it is true. One may disagree with Browning when he says: "If you cannot be good, then be bad." That is shocking to most folk but there is much to be said for this point of view. Playing safe by being neutral discloses weakness of character and robs one of an essential element of leadership. When great issues are at stake the leaders must not be grey but red. Jesus had and has little place for the lukewarm. He expressly says they should be hot or cold. The neutral and lukewarm, whether church or preacher, play a diminishing part in world building. We love men of deep conviction, complete consecration and definite effort; such as Paul and Savanarola, Luther and Carey, Livingstone and Calvin and Cromwell.

This Changing World

What of this dynamic world? That it is changing is certain; that it is always in a process of change is quite as certain. The difference lies only in the tempo. Increased rapidity of change

enforces what we call a crisis but the world is never at rest. Apparent rest periods are but the preparation hours for a new and untried advance. The fact of change is so apparent that change is the fundamental principle in some men's philosophy. There are those so intent on reading the changes as not to observe their own static condition. For some these changes are too slow. They clamor for greater change; change in ideas, change in methods, change in persons. They would remake the world in a day. They are so engulfed in the idea of change as to declare that nothing abides. They have an eye for the changing but not for the permanent. For them nothing endures. But there are unchanging things in the midst of the changing. Love abides, the Church abides, Christ abides. It still remains true: Jesus is the same yesterday, today and forever. These unchanging things change things.

The Call and the Danger

One is not to be censured for standing a bit hesitant on the bank of such a changing stream. But it is equally disastrous just to stand; safety lies in prepared entrance. One must not merely go with the stream; he must at times firmly face the current and battle an undertow. Facing the stream he may well envy Paul who was able to say: "I am ready to preach." He had and knew his gospel. He knew it by experience and he saw its effective working. Thinking of his readiness one recalls the University of Tarsus in his home city, the school of Gamaliel in Jerusalem, the Damascus road experience and his hidden years in Arabia. He was as diligent in research as in proclamation. His head as well as his heart must be in. "As much as in me is," he said, "I am ready to preach." Here is complete abandon, all restraints are removed, no limits are set, everything is on the altar of service. Paul could not be half and half; with him it is everything or nothing. Men like Demas, men who love this present world, soon become a part of the tide and drift. The preacher who would control life's forces must follow in Paul's train.

Present Faith in Science

But Paul was a follower of Christ. When men accepted Paul's gospel they became known as Christians. That gospel still makes men Christian. The trouble lies in a change of gospels, one of which is not a gospel. For some, science has become a veritable gospel. How is one to account for the prevalent, almost unshakeable faith in science? Even those most friendly to science and most deeply appreciative of its great service marvel at this firm

faith. In answer its exponents declare science has something to show for its claim to acceptance. It too, they say, has caused the blind to see, the deaf to hear, the lame to walk, the poor to have comforts and the sick to be whole again. Its deeds truly are wonderful. Its technique is so widely accepted that research laboratories are to be found in connection with almost every large industrial plant today. With the added goods of this life men have thought less of the future life. One life at a time, these say, for them. Science for these now sits upon the throne hitherto occupied by religion. They prefer to be scientists, not Christians. Christ and true science are not antagonists; when rightly interpreted they are companionable. But the greatest scientists still ask for an adequate Savior and Christ answers fully their need.

The inevitability of progress became a dogma to those misled by achievements of science. The idea had filtered down to those unable to follow the theory of evolution and was accepted widely. But their deep-set belief that inevitably tomorrow will be better than today received its death blow during the great war and its after slump. The shock has not turned them fully back to God and Christ and the Church. The whole experience has dulled the urge of human activities and taken the glow from spiritual fires. There has been a loss in passion for evangelism and in faith in preaching. The urgency of the situation is a challenge to the Christian Church and the adequate preacher.

Men with Iron in Their Blood

The preacher adequate for this changing world must have the iron of deep convictions in his blood. These convictions lie at least in three directions: First, a rebirth of the conviction of the Preacher's Enduring Necessity. The words of Paul are as true today as when first penned: How shall they call on Him whom they have not believed; how shall they believe in Him whom they have not heard, and how shall they hear without a preacher?" Trust in someone or something is universal. Every man prays to some God. Without a preacher that belief and prayer will be focused upon another than Christ. Through preaching is Christ's method of Kingdom building; He has no other way. The preacher's Divine Constraint is a second conviction pressing for rebirth. The Lord, said Amos, hath spoken, who can but prophesy? The Lord can do nothing but he revealeth his secrets unto his prophets. Woe is me, said Paul, if I preach not the gospel. That inner pressure, that divine compulsion must ever be present assuring success. There is need for a third conviction, namely, that Christ is an Abiding Refuge. The preacher must take his stand back of

Christ, keep Him ever in the foreground but having Him there also as a sure defense. To wave here is to cut the very nerve of preaching. To doubt at this point is to place oneself where preaching loses its power and effectiveness. In the grip of these convictions one can face a changing world with confidence and good cheer.

Restoring the Glow to Preaching

How shall the glow of preaching be restored and the preacher made adequate for a changing world? Assuming the presence of a dominant desire toward victorious preaching, the following four suggestions will aid. First: Let the preacher assume his rightful place of leadership as given him by Christ. This is primary inasmuch as it is an inherent principle of Christianity being a religion with an historic foundation. Public proclamation is as essential to the spread of Christianity as it was to its beginning. Christ came preaching and ordained its continuance. Moreover, the primary appeal of Christianity is to conscience and to reason. Whatever value ritual may possess, and it is much, only preaching can effectively reach the conscience and win the mind. With preaching as the means and the Gospel as his message, the essential elements are present for adequate leadership. As a leader, he will keep ahead of the crowd but not so far as to detach himself from it. He must at the same time be a part of it and yet not of it.

A second essential is to find God still at work in the universe. This was a fundamental attitude of Jesus. God worketh hitherto, said He, and I work. The preacher must firmly believe that he is carrying on the work begun by God and continued by Christ. This point of view was clear to the preachers and to effective preachers of every age. To aid in the completion of the universe is a high task committed to human hands. The great objective of God is still unreached. God is still working at it and calls man to be a coworker with Him in finishing the Universe. The preacher's success is assured by the strength of his partner, God. One must go into the pulpit with the knowledge that it is not by might nor by power but by His Spirit that the work is accomplished. Yet the preacher must enter that sacred place with the feeling that though unworthy, he, to a large degree, holds the world in his hands. He must see his city or his country largely in his keeping. That unceasing purpose running through the ages calls him to Christlike labor in its behalf.

A third necessary requisite to an effective ministry is that preaching must be vitally related to the Bible. Too few take their ordination service sufficiently seriously. Ever fresh should the memory be of the act when another placed in his hand the Holy

Bible, and said, "Take thou this authority to preach the Gospel." The preacher's authority does not rest in himself, nor in his community. It rests in the Holy Spirit. The Bible is his message, given by the Holy Spirit and rightly interpreted only by its author. Its application for individual living is also a gift of God. Truly, the preacher must take the Bible as it now is. A shorter Bible will not do for him; every part of it is deeply needed. He is not asked to keep his hands off the Book but to bring every means of research to bear upon it. It can carry the full weight of human intellect, he may be sure. The Book will greet your questionings with a sympathetic smile. He must not forget, however, that the Bible as it now is has been changing the world and keeps changing it into what God wants the world to be. The world continues to be turned upside down with the Scriptures in the preachers' hands.

That the preacher must live himself if he would impart life, is the fourth demand. The life has always been the light of men. Frequently, it is the only light they will ever have for they open not The Book. As long as He was in the world He was the Light of the world, but now the Christian is that light. The darkness men walk in may be due to the absence of light in the preacher. As was the case with the Master so must it be with preachers. This is so vital that time to be and to keep holy must be definitely scheduled. Permit nothing to rob you of this needed hour. Every great preacher has been able to point to the year and day when something happened and a successful preacher was new born. Like Isaiah, you may know the awakening occasion and time of rebirth. But something must happen and continue to happen. The fountain must frequently be touched. Something happened to Bushnell and Beecher, to Luther and Wesley. It must happen to the preacher today. He shall be satisfied only in the travail of his soul. Without that this world cannot be remade. In thy likeness shall souls come to birth.

When Faith Endures Something Happens

Our prophets sacred and secular insist we stand at the crossroads. They differ in dates and details but agree on the main essentials. The search is for men capable of leading us back to the main highway. They claim our civilization is after all a mirage. The mood of today is troubled; there is a search for the preacher who knows the way out. That is a tragic hour for the town and world whose leaders go back on themselves. It strikes at the very core of personality. Causes suffer, men suffer, and standards are lowered when men go back on themselves. The

times are out of joint. They are not, however, too difficult for Christ or Christlike men. They do test the quality of soul of the preacher, his measure of consecration, his reach of faith. When centered on Christ enduring faith brings things to pass however difficult the field. Rejoice that you are sent to heal this wounded sin-sick world. The difficulty of the task is Christ's measure of your worth for He sends you to it. Nothing can prevail against you and God.

Christ Our Life

By REV. MELVIN E. TROTTER
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Gal. 2:20

"It is Christ that liveth in me." Until a Christian finds out what "In Christ" really means, he will have a hard time finding victory over sin.

In Adam there is sin and death. In Christ there is righteousness and life. What Adam did was reckoned to his posterity, so what our Lord Jesus did, is reckoned to those who are in Him. What happened to Him, happened to all He represented.

Of course, this cannot be said of our Lord's work as a propitiation. Rom. 3:25. "He tread the wine press alone."

Those who are "In Christ" were identified with Him in His death on the cross, and partook of that death, so that God now declares that they themselves died. Rom. 6:2, 7. They also shared in His burial, thus partaking of that utter judgment, and abolishing of the old life in Adam, into which Christ entered at His burial. Rom. 6:4.

In Romans 6:5 we find that we are identified with Him again in His resurrection, and in verse 11, we are told to reckon it so—to count it so—to believe what God says about us. He became the federal head of the new race, as Adam was the federal head of the old, which led to sin and death. He actually becomes our life. As "the head" He went to the cross, and there His whole body died; every member of it, and that body is the Church. That is "me." The whole body was buried; the whole body is risen, and "in Him we live and move and have our being."

The first three verses of Ephesians tell us what we were—dead in sin, our walk altogether ordered of Adam. Our conversation was in the lust of the flesh, fulfilling the desires of the flesh, and of the mind. Children of wrath. The next three verses tell us what we are—"we are quickened together with Christ." Raised with Him; in the heavenlies in Him. In the seventh verse it tells us what we will be. In the ages to come, we will be an exhibit of His Grace. It is all "In Jesus Christ." With Christ on the

cross; with Christ in the tomb; with Christ in the heavenlies. Sharing the victory of His death, and power of His resurrection, and the fullness of His glorified life.

As we are singing "Christ liveth in me," we are singing a great truth, but you never can sing that until you have been crucified with Christ.

Now Christ living in us, means that we are sharing with Him, His death, His resurrection, His glory. It means to be where He is, what He is, and to share what He has. Christ is in the heavenlies, so are we. "Our citizenship is in the heavenlies." Phil. 3:20. "For we have here no continuing city, but we seek one to come." Heb. 13:14.

It seems so foolish to spend all our time and energy and money in fixing up things here. We act like we were to be here forever, and pay no attention to our home over there.

Early in His ministry, Jesus said "Lay not up for *yourselves* treasures on earth." You will not be there. The emphasis is on "yourselves." How foolish it would seem to build a lovely home in Italy when you never expect to visit Italy in your life. "Lay up for yourselves treasure in Heaven." Again the emphasis is on "Yourselves," where you will have a chance to live in it forever and ever. How many folks build and never move in.

"If ye then be risen with Christ, seek those things which are above, where Jesus sitteth on the right hand of God. Set your affections on things above, not on things of the earth."

That does not appeal to a man living in the senses. It is not attractive. As I heard a man say: "I have no use for this 'sweet bye and bye,' I am altogether occupied with "The sweet now and now." He lived just like that, even though he was a so-called Christian worker.

I believe God wants us to sing the songs of Heaven, and be constantly reminded of the heavenly places, in which we are living.

In Pacific Garden Mission, we sing:

I don't belong down here,
Since my heart to Christ I've given;
I don't belong down here,
I've a mansion up in Heaven,
Though through this world I roam,
I don't belong down here,
I'm a pilgrim bound for Heaven,
And I don't belong down here.

The Lord gave that to Mrs. Taylor in the darkness of State Street.

Up there we will sing praises. There will be pleasures for evermore, for "in Christ" we live in the heavenlies.

I have heard Mrs. Clark say that at times the veil would grow so thin that she could almost see through. She started to pray one morning about ten o'clock. I went to her office at six that evening, and she was still in prayer. I apologized profusely for disturbing her, and wanted to walk away, but she said "Don't go away, I was just having a season of prayer with my Lord." When I told her that I had an engagement with Harry Monroe at six, and it was already past six, she looked at me so funny and said "I did not know I had been in prayer all this time, I thought surely the Lord was going to let me through, the veil was so thin."

To be "in Christ" is to be what He is. "The life that I now live in the flesh I live by the faith of the Son of God." He is the head, and we are the body, and the same life is in the head that is in the body. My hand moves because my head tells it to.

Christ in the heavenlies; Christ on earth. I John 4:17. "Herein is our love made perfect, that we may have boldness in the day of judgment, because as He is, *so are we in this world.*" God sees us in Christ. Never separated.

God is on His throne; Jesus at His right hand, and God the Father sees us in the Son. "Near so very near to God, nearer I cannot be, for in the Person of His Son, I am just as near as He."

Then, of course, "in Christ" we have our possessions. Eph. 1:3. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Romans 8:32: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." That includes love, joy, peace, victory, power and everything and all things. It belongs to us now. An heir of God, and joint-heir with Christ. Then remember too that He is the Bridegroom, as well as the head, and the Bride is a joint heir. While the wealth of all heaven belongs to Him, yet in Him it belongs to me. That bride must sign the deed before it is valid. We are joint-heirs with Him, but a joint-heir takes the bitter with the sweet, the losses with the gains. How wonderful it is to be the bride of Him who possesses all things.

The Holy Spirit makes actual those things that we reckon to be true. Mr. Hammontree often sings: "Christ liveth in me," and then he turns to his congregation and says "Can you sing it; dare you say it?" It means the dethronement of self, before the enthronement of Christ. "For to me to live is Christ."

Christ lives in you as truly as He lived in Nazareth, or in Jerusalem. We are transformed daily into His image, from glory

to glory. To have Christ living in us, means that we have His mind; that His love is shed abroad in our heart; that He is filling our life in ever increasing measure. There is no life apart from Him.

No wonder folks refuse to believe a truth like that when they look at themselves, and their surroundings, where on every hand are temptations pulling them down, attempting to defeat them. Even in our own home, we are often ridiculed. This old world is no friend of the Lord Jesus, nor His people. Many times, even in our own Churches, we are so untaught, and unfed that we just give up in despair and say "It can't be done." But Christ can live it, and does live it any time, anywhere, and everywhere. In Nazareth His own people misunderstood Him. The severest criticism came from His own home. Just before He left, He talked very plainly to them, and yet they could not understand one word of it. When He told them that He was the vine, and they the branches, that they abided in Him, and He in them—John 15:5—they could not understand it.

Then as Ruth Paxson said "He prayed it in." In John 17:26 He says "I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me will be in them, and I in them."

The three words "I in them" reveals Christ's deepest desire in relationship to His own. How He wants you to live the "I in them" life. Paul had it when he said "For me to live is Christ." That is life on the highest plane. "Christ in you" was his message to the Churches. Col. 1:27 "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." That was the passion of Paul's missionary service. He wanted every convert to know Gal. 4:19 "My little children, of whom I travail in birth again until Christ be formed in you."

Christ is our center, circumference, and our all in all. He is our life. Col. 3:4.

"Ye in Me, and I in you" makes a perfect oneness. "In God's reckoning Christ and the Christian become one in such a way that Christ is both in the heavenlies and upon earth, and the Christ is both on earth and in the heavenlies. Christ in the heavenlies is the invisible part of the Christian. The Christian on earth is the visible part of Christ. This is a staggering thought. Its plain import is that you and I are to bring Christ down from heaven to earth that men may see who He is and what He can do in a human life. It is to have Christ's life lived out in us in such fulness that seeing Him in us men are drawn to Him in faith and love."

A woman named Mrs. Kroskoph came into our Mission, from old Bucktown. Drunkenness was in her home. Her husband was drunk most of the time. The woman could neither read nor write, and we would naturally call her "rough." When we told her about Jesus Christ she would not believe it, and said we were stringing her, and she was ready to fight in a minute, and believe me, she could fight.

She came every night for a week, and finally the Spirit of God revealed Jesus to her. She went down into old Bucktown and helped a boy named Jimmie Moore to practically transform that end of the city. She just believed God, and when we would give her Scripture, she would get us to repeat it to her two or three times until she knew it. She went up and down the streets, from door to door telling everybody about the wonderful Christ she had found. Folks predicted that she would soon be back in sin. Instead of that she grew stronger and stronger. Her husband was wonderfully converted, as well as many of her neighbors and friends, and she constantly carried on the warfare against sin, with a marvelous testimony for Christ.

When she was taken sick they moved her to the hospital, and there discovered that she was far gone with cancer. They did not operate, but sent her back home to die. The doctor sent me to tell her that she could not live. It was a mighty hard thing to do, because we knew not what to expect. She brightened up after a minute and said "Oh, then I will see Jesus, and little Freddie." Freddie was her baby who had died with black diphtheria, and who was buried while his father was drunk, and did not even know he was dead.

Then she asked me if I would help her make a list of people who she wanted to come to her home. She sent for men and women, some of them of the very worst; told them about Jesus and said "I am dying, and I want to tell Jesus about you when I get there." On her death bed she led a large number of her old cronies to Christ. Of course, she was starving to death, and grew weaker and weaker, and one day after praying with a man who was a former drunken neighbor, he accepted Christ, and she folded her tired hands and said "Now I am ready to go," and she died just as she lived, praising Him.

It was a case of Christ's life lived out in her in such fullness that men could not fail to see Him in this woman so wonderfully saved by His grace.

Freedom

By REV. MELVIN E. TROTTER

"If the Son therefore shall make you free, ye shall be free indeed." (John 8:36).

Several years ago, Mr. Paul Moody, the youngest son of D. L. Moody, gave me one of his father's Bibles. It is one of my most prized possessions. I don't carry it any more for it is getting very old and breaking, but keep it wrapped up in a safe. You couldn't buy it from me, because I consider that D. L. Moody was the greatest evangelist this world has ever known since the days of the Apostle Paul.

The Bible is an interleaved one, that is, it has one leaf printed and one leaf blank, and Mr. Moody had made notes on the blank pages. On one of those pages I found, scribbled in Mr. Moody's writing, these three phrases: "Condemning Power of the Law," "Controlling Power of Sin," and "Conquering Power of Death." I said, "My, if I had a text for that I would really have a sermon on freedom that would take care of the past, present and future." Then I hit upon this text which just fits into the setting in which I have placed it in the outline of this grand old preacher. "If the Son therefore shall make you free, ye shall be free indeed."

There is a lot of talk these days about "Freedom," but unless the Lord Jesus Christ has set you free, you are bound hand and foot by some sin. We have all broken the law. We are all under condemnation. There are no degrees in salvation. There are no degrees in sin. "As it is written, there is none righteous, no not one: there is none that understandeth, there is none righteous, no not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one." (Rom. 3:10-12).

The only man you can't hang is a dead man, and the only man who can't be brought under the law is the one who has already paid the penalty. The very moment you yielded to that temptation the law condemned you and you stood in the presence of God a guilty sinner. You are under the condemning power of the law.

The law never saved anybody. Only one person ever kept it

perfectly and that was the Lord Jesus Christ Himself. He fulfilled it. The law is a looking-glass to show you your sin, but you can't wash your face with a looking-glass. Only the blood of Jesus Christ can wash away sin. The law says, "Thou shalt not," but you DO, and the wages of sin is death.

There is never forgiveness in law. The moment you inject the slightest mercy in it, it ceases to be law. A judge can suspend a sentence, but the law is never suspended. If he pardons a man he takes the law entirely out of its setting. God doesn't wink at sin—He cannot. He must punish it. He could not be just and look on sin with the slightest degree of allowance.

There is no word in the English language much more abused than the word "Forgive." A woman walked on my shine the other day. I had just paid 10c for it. She backed up and put one of her little pointed heels on my toe and just ruined that shine. Then she turned and said, "Oh, forgive me!"

"Certainly," I said, and neither one of us meant it.

I heard Dr. Ross say one day at Northfield that there was no forgiveness with the Bible closed and he was right. Society never forgives. If you think it does, you run for office and you'll soon find out that your great-great-granddaddy was a horse thief whether he was or not.

Oh, yes, I know there is a cheap skate standard that will forgive a man but condemn the girl. Just because he wears good clothes and drives a swell car, society will call it "wild oats," and then kick the girl down to hell without compunction. But, beg all you please, and just about the time you think you are getting somewhere, "Bang" and the balloon goes up.

I remember a lovely girl in our part of the country—a professional woman—who got into trouble, but she wouldn't give up and go down under it like so many people do. She moved to another city and lived a wonderful life, finally getting back into her old profession and did remarkably well. She fell in love with a fine young man of her own profession, they were married, and she graced his home as sweetly as any woman could.

Turning out of Fourth St. into Broadway one day, she swooned. He grabbed her and said, "What's the matter?"

A man walked up and said, "Perhaps I could tell you." Society never forgives.

I told that story one night in a meeting and a young woman came up to me and asked, "Was that girl a Christian?" She was as pale as she will be when she is dead.

"Wait a minute," I said. "I am speaking with the Bible closed." There is no forgiveness with the Bible closed.

Nature never forgives. You sin against nature and you'll find out. You sin against the body God gave you and you'll pay the penalty. You burn the candle at both ends and you'll soon run out of candle. You go out and get a bun on, and the next day you'll have a headache. You can say, "Oh, head, please forgive me," but she'll keep right on pounding just the same. You wore a pair of shoes that were too tight once, and that's why you've got corns.

You can say, "I don't care, I believe a fellow ought to sow his wild oats." Well, you can make up your mind that you're going to pay for that. I was down to our Michigan insane asylum in Kalamazoo once, and the head physician told me that over half the cases there were a direct result of somebody's sin. They thought nature would forgive, but they found out it wasn't true.

Man never forgives. Just keep the old book shut and tell me of a man or woman who forgive each other. These preachers will tell you how hard it is to settle a church fight. No man can run a church with a church quarrel on. One crowd will come in on one side of the church and the other on the other side, singing "We never speak as we pass by." Then they wonder why there are no souls saved in that church.

Just about the time the preacher gets Mr. Jones and Mr. Smith to speak and shake hands, Mrs. Wolf will call up Mrs. Smith and say, "I am so happy to hear that your husband apologized to Mr. Jones."

"What?? My husband apologize to that little shrimp??" Zim!! Bang!! Up goes the receiver and Mrs. Smith calls her husband at the office. "Do you know what they are saying about you? They are saying that you apologized to that little runt. I'll tell the world you're never going to do that. He . . . etc. etc.," and the last end of that is worse than the first.

I remember one instance in our mission where the mother and I worked with the father and finally got him to consent to a marriage. He saw it was the only thing to do and said to me, "All right, Mel. But make it as short as you can, won't you?"

All during the ceremony he stood by the window and twisted a lace curtain into a little knot in his hands. When it was over he turned to me and said, "If it were a funeral I believe I could sing 'Praise God from Whom all blessings flow'." He looked so much older than he did before he knew of the trouble that I felt sorry for him. He kissed the girl and tried his level best to be nice to her husband, but he couldn't.

The young couple moved to a home in a distant city, and were very happy. She pleaded with her father to come and visit

them and finally he consented. When dinner was ready and on the table, they called the old man and he came in and sat down during the blessing. The young fellow began to carve and serve, but the father got up, and, excusing himself, went into the other room. When he didn't return they went into the parlor. He wasn't there. The daughter found him later sitting with his little suit-case at the station, and he said to her, "Honey, don't ask me to eat with him. I can do anything else, but please don't ask me to eat with him." Men don't forgive.

Then you are a pretty flabby individual if you can forgive yourself. You were a fool one day and you would give half of your life if you could turn the clock back past a certain hour. You are thinking of the time and the place right now. "Oh, why did I ever do that?" you ask yourself over and over again. There is no forgiveness with the Bible closed.

Well, what about the Bible? The Old Testament is not the place to find forgiveness. The Old Testament says, "An eye for an eye, a tooth for a tooth." I knock your block off and you'll knock my block off. I kill you and you'll kill me or somebody else will kill me. Whether you believe in capital punishment or not, God does.

But get over into the New Testament. There you will find that the Son of Man, the Lord Jesus Christ himself, is the only one that can forgive sin. Let us look at just one illustration from the ninth chapter of Matthew. Jesus had just come into Capernaum and He was preaching in a home. Four men brought to Him one sick of the palsy and because of the crowd they could not get in, so they let this man down through the roof that they might get him into the presence of Jesus. But our Lord saw a deeper need than that man's sickness, and He said unto him, "Son, thy sins be forgiven thee."

Every Jew of the synagogue rared up on his hind legs and said, "Oh, this man blasphemes. Who can forgive sins but God?"

Jesus turned to them and said, "Don't get excited. Which is easier to say, 'Thy sins be forgiven thee,' or 'Take up thy bed and walk?' But that ye may know that the Son of Man hath power on earth to forgive sin"—he said to the sick of the palsy—"arise, take up thy bed, and go unto thine house."

Don't forget this: they knew that there was no forgiveness. You will have to go clear through to Pentecost to find it, and there you will discover that God had to punish Himself in His Son in order to forgive sin. God brought forgiveness with the broken body of the Lord Jesus Christ and there is no forgiveness anywhere else. Christ bore our sin in His own body on the tree.

My sin was on Him, and He died as a condemned sinner in my place. The sin question was taken up at Calvary and blood was spilt, and now God can forgive sin because He has punished it in His Son.

The very moment you believe in that blood shed on Calvary you are justified, that is, made as though you had never sinned. God sees Jesus in your stead. "Who can lay anything to the charge of God's elect? It is God that justifies." (Rom. 8:33) I tell you when God does it, the world will keep her mouth shut. Since God be for us, who can be against us?

Just hear the devil talk to God. "Do you know that old drunken Trotter is down there in Grand Rapids preaching the Gospel?"

"Yes."

"But he is an old sinner!"

"Yes, I know, but his sins have been forgiven. Look at these scars in my hands and my feet! Look at that gap in my side! I was wounded for Mel Trotter's transgressions, and by those wounds He was healed."

You can find forgiveness in the Lord Jesus Christ alone. How in the name of God are you going to be saved if you don't come through Him? "For there is none other name under heaven given among men whereby we must be saved." (Acts 4:12).

But that isn't all of it. Praise God, He does forgive, but He does more than that, He sets you free. There is nothing in this world that can set you free until the Son of God sets you free. Men and women don't want to sin. Why do you lose your temper? Just when you think you have things in good shape, then your hat blows off, you have a puncture, a blowout. It is the rule of sin in your life that makes you do it, but Jesus Christ can give you victory over that.

Turn with me to the sixth chapter of Romans, and the twelfth verse. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." That word "lust" is just the old English word for "desire." You don't necessarily need to put "uncleanness" there. The inference is that as long as sin does rule, you will obey it. That is negative, however. Listen to the positive side of the thirteenth verse: "But yield yourselves unto God as those that are alive from the dead, and your members"—that is, your hands, your feet, your eyes, your ears—"as instruments of righteousness unto God." Don't yield to that sin. The moment you do you will obey it. If you yield your members to sin you will become the servant of sin. Here is the conclusion in

the fourteenth verse: "Sin shall not have dominion over you: for ye are not under the law, but under grace."

Let me say right here that the only man who ever beats the booze game is the man who leaves it alone. A man that can "drink or leave it alone" always drinks, you can make up your mind to that. I don't believe there is a man in this world that ever started out intending to be a drunkard. But they have a little pig in their heart and every farmer will tell you that the business of a pig is to grow into a hog.

When I was only a boy I was known as the town drunkard. I was the oldest young man at 27 that you ever saw. But one night Jesus saved me in Pacific Garden Mission and I have never wanted a drink from that day to this, have never even tasted one. When He came in the old things passed away and all things became new. He not only forgave my sin but He set me free from that old habit that had me bound hand and foot. He will do that for you, too. There are no hard cases with God.

The "spirit that now worketh in the children of disobedience" rules every man, woman and child in the world until the power of the Son of God sets them free. "If the Son shall make you free ye shall be free indeed."

And now about the conquering power of death. While scientists have decided that God and Moses were mistaken about a few things in the Bible, they have nothing to say about death. They find it on every hand. The good die, the bad die; the young die, the old die.

I never did like this death business anyway. I have never had the slightest desire to be pumped full of embalming fluid and have folks go by and say, "How natural he looks." In my drunkenness I wasn't fit to live and I knew I wasn't fit to die. I used to be afraid to go to sleep because I was afraid I would wake up dead. Death is an enemy, but, thank God, it is an overcome enemy. It has no sting for us now. As John Jasper used to say, "The Lord done pulled the stinger."

"It was not possible that He"—Jesus—"should be holden of it"—death (Acts 2:24), and He burst the bands asunder and arose in newness of life. When He died, I died with Him. When he arose, I arose also and now I am on the resurrection side of the grave. Christians are the only people in the world that can laugh at death. We can laugh at something that has no power over us.

Suppose death should strike me now, what could it do to me since I belong to Christ? It could only be my servant to usher

me into the presence of Him whom I love and whom I would rather see than any one on earth.

"We know that if our earthly house of this tabernacle were dissolved"—that is, this body we live in—"we have a building of God, an house not made with hands, eternal in the heavens." (II Cor. 5:1) He takes you out of your tired body with its aches and pains and you go into one that will never ache nor pain and never grow old. "Clothed upon with our house which is from heaven." (II Cor. 5:2).

Jesus said, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself." (John 14:2-3) You see, He is coming back for us some day, but meanwhile He is preparing a place for us by taking the best furniture we have in the home here and placing it in the home over there. He has taken mother, father, baby, loved ones, companions; say, it would hardly be Heaven without them there, would it?

Thomas said unto Him, "Lord, we know not whither thou goest; and how can we know the way?"

Jesus said, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by me." (John 14:6) You can have Him for the asking.

"Him that cometh to me I will in no wise cast out." (John 6:37).

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:12).

He died for your sin, He lives to keep you, and He is coming again to receive you unto Himself. Free from the condemning power of the law, free from the controlling power of sin, and free from the conquering power of death. "If the Son therefore shall make you free, ye shall be free indeed."

INDEX

		Page
OPENING PRAYER	William E. Biederwolf	5
BE OF GOOD CHEER	Herbert W. Bieber	7
O YE OF LITTLE FAITH	Herbert W. Bieber	15
IN HIS PLACE	Clovis G. Chappell	25
SIXTY YEARS OF LEPER RELIEF	William M. Danner	32
SECOND COMING OF CHRIST	James M. Gray	37
A BREATH FROM THE HILLS	Henry Hepburn	44
THE VICTORIOUS LIFE	Henry Hepburn	52
HIGHWAY TO PEACE AND JUSTICE	Richard P. Hobson	60
PROHIBITION	Clinton N. Howard	64
PALESTINIAN EXCAVATIONS	Jasper A. Huffman	67
THE PROMISE OF HIS COMING	H. A. Ironside	74
THE FACE OF JESUS CHRIST	Robert G. Lee	79
ONE PLUS GOD	Robert G. Lee	98
A WORLD RENOWNED FAITH	J. C. Massee	112
MY MOTHER'S LEGACY	J. C. Massee	119
THE BLESSEDNESS OF HUNGER	Raphael H. Miller	127
THE ROBE OF MOCKERY	Raphael H. Miller	135
DANGEROUS HALF TRUTHS	John H. McComb	145
PILATE AND THE CRUCIFIXION	John H. McComb	152
THE SABBATH IN AMERICAN LIFE	Renwick H. Martin	157
JONAH AND THE WHALE	Harry Rimmer	166
NOAH'S ARK AND THE DELUGE	Harry Rimmer	179
THE LONG DAY OF JOSHUA	Harry Rimmer	198
FOREIGN MISSIONS	Robert E. Speer	213
A MAN IN CHRIST	Robert E. Speer	229
GOSPEL FOR THE WHOLE WORLD	Robert E. Speer	239
THE RESURRECTION	Robert E. Speer	248
THE PREACHER IN A CHANGING WORLD	J. Balmer Showers	255
CHRIST OUR LIFE	Melvin E. Trotter	261
FREEDOM	Melvin E. Trotter	266

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